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*A Periodical Literature for China.**

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N ancient authority says: "Of making many books there is no end." If this were true in the shadowy ages of long ago how much more true now when mighty presses are at work night and day to give to the world the results of men's brain-work. So numerous are authors and compilers, from the writers of the great standard works down to the globe trotter's ephemeral gossip, that soon the mark of distinction will be the sentence, as Prof. Chamberlain says of foreigners in Japan: "There goes the man who never wrote a book."

The desire for authorship has taken so violent a shape that many forget or ignore the patent truth, that, after all, books embalm human ignorance as well as human wisdom, that they follow thought as well as create it, and that a thousand books are printed only to be relegated to dusty shelves, to one that stimulates and uplifts society.

Books of creative energy are rare as the peaks of great mountains. After all little good comes of writing books which are like "snow-flakes on the river; one minute seen, then gone forever."

If the aim is to shape and mould human character, to set loose forces which are to gradually regenerate society, if the aim is the production of an effect as seen in a God-ward tendency, then two other ways present themselves for the accomplishment of the same purpose; one is the work of the preacher or teacher who, by word of mouth, combined with a holy life, instructs and uplifts those

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with whom he comes in contact. The false religions of the world have practically relegated themselves to oblivion by eliminating the preacher, the living man.

Books alone cannot regenerate society.

The decline in Jewish morals in the olden time was commensurate with their disregard of the preacher. Excellent moral sayings have not purified Chinese society. The "personal equation," the living preacher, is indispensable. Hence Christ came to do what the great authors of all ages failed in doing; put a warm hand on aching hearts and speak helpful words into listening ears. Whatever else may enter in, whatever influences from literature or art, is it not true that it is the personal character of Christ rather than his moral instruction, which is to be the chief factor in regenerating a lost world?

People may declaim on the degeneracy of the modern pulpit, but we believe, however, that the fact remains that the preacher as reformer, philosopher, politician, is among the most potential of human forces.

Next to the preacher and only secondary to the living man is literature. But literature is of many kinds. There is classical literature, preserving for our use the choice thoughts of the ancient worthies. Every subject of special importance has its literature: science and society, matter and mind, philanthropy and pessimism.

We restrict our range and confine our attention to the one form of literature which is called periodical. Literature in the shape of periodicals is the latest form of composition, being a distinct species by itself, and has come forth like a young giant, one of the strong forces in modern life.

Journalism is elevated to a profession, and men are appointed in great schools to discuss its principles and methods; for this young athlete must be trained and taught to move in regulated activity; otherwise he may do more harm than good.

He is the David, youthful and strong, but already the slayer of Goliath, and now seeking new worlds to conquer. Books, large and small, will still have their uses as the dray horses of literature, carrying their heavy freight and depositing it at the feet of men; but periodicals are the swift messengers: the Mercurys of modern thought, dropping their messages in unexpected places, surprising the politician and comforting the reformer.

They may not have the thunderous report, nor the weight of metal of the mighty Krupp guns of literature, but they are the musketry, rattling day and night without cessation, not by any one discharge breaking down strongholds of error but doing great execution by their frequent explosions, being cumulative in their

force and practically irresistible. Greece and Rome in their palmy days did not discover the power of periodicity in ideas. The instructions of the Porch, the Academy or the Grove would do for them, being limited in territorial range as well as range of ideas.

But now the world is within reach, and the ambition of writers should be proportioned to their opportunity. Occasional sledge hammer blows will not do ; something more is needed.

A masterful book clarifies the atmosphere for a season, but the influence is limited, and can never take the place of a succession of influences constantly repeated. The periodical is the regular infusion of ideas and thoughts, and by its regular recurrency is designed to immortalize them. If it does not create great thoughts, like the books of an epoch, it at least can put upon them the sign manual of approbation and give them long life and usefulness.

This was the idea of Addison in the *Spectator*, by the constant repetition of high moral ideas to instil them into the popular mind and make an impression thereby. The periodical grew out of the very necessity of men to reach others regularly in order to permanency of impression.

Hence it seems essential in these modern times for writers to secure the attention of men through the periodical before attempting more ambitious flights. Thus Macaulay, Dickens, Hawthorne, Emerson and others made their first impression on men through journals before they ventured on books. This is, to a certain extent, the test of one's ability to move men ; of his right to live as a literary force in thought and life.

The great preachers have felt the need. Talmage, Spurgeon and others reach their thousands by the voice, a few thousands more by their books, but their millions by the periodicals. But an objector will say, periodicals are necessarily limited in their influence ; they die so easily.

Who preserves his old papers for reference or cares to read old periodicals ? The point at issue may be forgotten, the paper may line the pantry shelves, but its thought, its influence, has gone abroad ; the electricity has escaped, and men are taking it in. That idea will be reproduced in a thousand lives, under protean shapes, and will live in human history. It becomes part of the constructive force in the world, but the author may be forgotten. In fact it had no author.

Who is the originator of electricity ? Is it the professor who manipulates his apparatus ? By no means. He only gathers in and distributes a little of the infinite world of force surrounding him and sets it to work in man's service. It is the business of timely men in touch with the thinking, throbbing world, to snatch ideas from the mighty reservoir of divine truth and put them in

training for the good of men. The first capturer may never dream of the tremendous force wrapped up in that little idea just beginning its career.

But by thought and care that idea may move a world. The great working forces of the world, ideas of human liberty and equality, the sacredness of conscience, ideas of duty, social, political and religious, ideas of the value of the individual, are not the creation of any man or set of men, but had their home, as Hooker said of law, "in the bosom of God." Men utilize these ideas, and they work for men, demanding of us only, as compensation, that we abide by the results of their activity. In speaking of periodical literature we must draw the distinction between periodicals and newspapers. The latter are not properly literature; they are paper covered with the news of the day.

James Gordon Bennett aims to make his *New York Herald* a mirror of the times, a photograph of the life of the world in any day of the year. With the moral quality of an event that paper has nothing to do.

The fact that it is recorded is sufficient, and the reader can put his own interpretation upon it.

It is apparent that this aim, almost of necessity, excludes any moral considerations, gives no opportunity for the exercise of the imagination, little for artistic construction, and the paper becomes a mere piece of mechanism. We are not to discuss this evening the excellence or defect of such a theory of the newspaper.

That it is accepted as the aim of many papers is too true. The situation is relieved a little when a paper like the *London Times* has a political aim, not always definitely supporting a party but taking to itself the duty or pleasure of being an exponent of Tory ideas. Even a low political aim, being the servant of a party, is better than being the slave of a depraved public opinion, for which the paper gathers in everything good and bad, clean and unclean.

But with the periodical we come to a different production. The periodical literature which we should like to see developed in China, like periodical literature in all civilized lands, should belong to art and embody thought. It should be power-giving, inspiring and elevating in tone rather than an instrument for the mere communication of knowledge, valuable as that may be. Years ago Dr. Channing said, "There is no art so divine as that of reaching and quickening other minds." The periodical not alone informs and molds public opinion but best of all it presents ideals and stimulates men to their pursuit. It is a force which goes out as literature, impelling men to higher aims and plans. Read the history of the *Edinburgh Review* and other great magazines, and

you will discern a moral purpose running through them, a spinal cord, which is the real centre of their life. True they made mistakes as when Lord Jeffrey undertook to suppress Wordsworth and the Lake School, but the fact remains that underneath all their activity there runs a moral plan. This ethical design in nowise interferes with a true artistic purpose, for W. S. Lilly said, "Art is the external manifestation of an idea, the revelation of the invisible reality." The highest artistic conceptions, either in literary or ethical expression, have been of religion, and it will always be so, because religion leads the mind out into a vaster field with wider vistas than any other possible conception can.

Religion and literature may justly be regarded as mother and daughter; the former has ever nurtured letters with fondness and love, and letters have been cultivated for the sake of religion. So far from being enemies, these two—religion and literature—have always been associated in kindest relationships. In fact, it was religion which gave birth to the great universities of Europe, the founding of which both preceded and followed the revival of letters after the taking of Constantinople by the Turks, and it was in these universities that the Greek learning which fled from the captured capital of the eastern empire found a refuge and a welcome. It is also well known that from these schools went forth those influences which resulted in the reformation and that blossomed in the literature and civilization of modern Europe and modern times.

But there is a class of literary heretics (they seem heretical to me at least) in these modern times who would divorce the two and who seem to have fastened a different literary ideal upon a large portion of society. They teach that art is an end in itself. If the form is artistic and satisfactory there is not so much concern as to its interior essence.

That is, the moral quality is not so important as the artistic. The literary cry of "art for art's sake" instead of art for man's sake we believe to be the secret of much literary decline and loss of power and impression. Art for art's sake, the poem, the story or novel, is first and always an artistic production, and is not to be weakened with moral or religious reflections and aims.

As Dr. Conan Doyle said, in substance, in conversation with Robert Barr, the aim is first to be interesting, second to come up to a certain standard of literary art. Art is sufficient of itself. Hence our magazines and libraries are filled with a species of literature, which we believe by its very nature to be evanescent.

It fulfils no high aim, carries no conviction, teaches no truth, warms no heart, cures no pains, but it does reproduce society and social conditions, which perhaps would better not be known, and

it is an artistic production. The artistic construction of a story, say these writers, has nothing to do with morality. The hero and all the characters may be villains and sinners of the deepest dye, but the story is still a success and worthy of notice. There are people who call this literature. And forsooth all works of philosophical reflection, and religious books, all works of fiction with a defined Christian aim, are to make way for this heartless monster.

This theory, unhappily, has taken hold of the fine arts, and French pictures and paintings that only defile, fill our galleries and too many homes.

Art is to be cultivated for its own sake. It is to be selfish, destructive, heartless, nude or dressed, only so that it comes up or rather goes down to certain imaginary standards set by these would-be artists.

Napoleon had a proper conception of art, for when in 1800 the artist David desired the first Consul to pose for him, the following conversation is reported :—

“Pose !” said Bonaparte, “Do you suppose the great men of antiquity posed for their portraits ?”

“But I paint you for your time, for men who have seen you. They would like to have it like you.”

“Like me ! It is not the perfection of the features, a pimple on the nose which makes resemblance. It is the character of the face that should be represented. No one cares whether the portraits of great men look like them or not. It is enough that their genius shines from the picture.”

“I have never considered it in that way. But you are right, Citizen Consul. You need not pose ; I will paint you without that.” David went to breakfast daily after this with Napoleon, in order to study his face, and the Consul put at his service all the garments he had worn at Marengo. It is told that David mounted Napoleon on a mule for this picture, but that the General demurred. He sprang upon his horse, and, making him rear, said to the artist, “Paint me thus.”*

The dictum of the artists of long ago that art is designed not so much to represent things as they are but rather as they might or ought to be, is the more defensible position. What impulses to good, what high ideals force themselves on one looking at the Christ or the Madonnas of the masters ! Turner did not reproduce nature ; he improved on it, showing its still greater possibilities. Did you ever see a sunset like one of his ? No one ever did in sky or sea or land. Thus as in art, so in periodical literature, the aim should be higher than the actual working reality, pushing its ideals to the front and making its chief end to consist in awakening

* See McClure's Magazine for December, 1894.

the minds of the readers, that is to say, periodical literature should not be dissociated from a moral purpose to elevate men as distinguished from pleasing or merely entertaining them. What we have just said has reference to our subject in more ways than one. Periodical literature has already made a beginning in China, and doubtless the quantity and quality will be speedily increased. It is of the highest importance that we carefully, and to the limit of our strength and influence, decide what is to be the character of the new literature which is to be, we trust, for new China.

Changes to be desired.

We think all will agree to the statement that a large preliminary work is necessary before there is the slightest hope that periodical literature can accomplish in this country a definite work of any value. A vast amount of rubbish must be cleared away before the edifice can be erected.

Among the changes that are absolutely necessary we mention, *first*, that there must be a revolution in the literary ideals of the scholars of the empire. It is hopeless to expect that men whose fates are set to the past can give cordial welcome to truths or facts coming from other directions. They are to learn that the golden time is yet to be, and that probably there are men living to-day and others may be living to-morrow who can produce literature of more value than that given us by the ancient worthies.

Second, they must also learn the difference between form and substance. The two are not identical. The first thought of a Chinese scholar is always as to the style, not the contents of an essay. If he detects an error it is usually in the writing of a character, or its wrong use. Hence we venture the strong statement that just so long as those who prepare religious or scientific literature for the Chinese continue to bow before the present standards of Chinese scholarship, by just so much do they retard the opening of this empire to right ideas, not only of literary composition but of all ideas communicated by the printed page. Such a tremendous pressure is brought to bear on Christian scholars in this land that not only do they fail often in Christianizing their literature but the Chinese succeed in heathenizing the very work which was designed to awaken them. The mighty volume of the Yang-tze absorbs and turns into yellow mud the pure streams that flow into it. Is there any way of preserving our little mountain rivulet in its original lucidity?

Work for all.

Leaving the general we will mention one service which all can render more or less extensively to the coming literature; we can

all fight the Pa Ku Wen Chang, the octo-headed essay, a veritable octopus, a monster that for several hundred years has been an instrument in the hands of the devil for biading the intellects of this people. This thing must be killed and buried. The history of the rise of this style of essay or literary composition is exceedingly interesting, but we can touch on only one or two features of its growth.

The Pa 八 Ku 股 Wen 文 Chang 章 or that class of composition which limits to a certain form with eight heads, varieties, or branches (as you choose to call them) absolutely fixed as to style and form, is not of ancient origin. The ancient form used during the Han and subsequent dynasties was the T'se 策 and the Lun 論, which refer to the subject matter rather than the form of the essay; the texts being taken by the examiner, not from the classics necessarily but from any source thought desirable. The T'se usually referred to events which might happen, and the Lun was a discussion of events that had taken place in the past. They differed only as to contents, not form, the subject-matter being considered of the supreme importance. But the trend of history was against such originality, or even the opportunity for its use. Gradually there is a darkening of counsel; matter and form become equally important till finally in the Ming dynasty form leads the van and substance is relegated to the rear. This is the era of the Wen Chang or formal essay. Subjects are now limited to the classics and developed under six or eight heads, ideas or no ideas to correspond, the regular sequence of characters as to accent, etc., being the important thing. There was not a man of learning on the throne during the Ming, 1368 to 1644 A.D. The founder of the dynasty, Chu Yuan-chang, had been a scullion in a monastery, and could not read. The third emperor, Yung Lo, was ambitious of literary honors, and marshalled his scholars to prepare his great encyclopædia, but he himself could help but little in the work. The fifth emperor, Hsüan Te, was a man of good impulses, and desired to bring the best men to the front. He saw that the existing system of examinations did not supply the best men for the service of the state. The T'se and the Lun had long since fallen into disuse. He did not think of their revival, nor the reformation of existing methods. He must do something new. He would develop a new literary period, and he succeeded. During the T'ang, 618 to 905, poetry reached its utmost pitch of excellence; those poems are classic to-day. During the Sung, 960 to 1278, philosophy had been cultivated till it was an intellectual fact. A vast literature grew up, and that is known as the philosophical era. During the Yuan or Mongol dynasty, 1270 to 1350 A.D., a tremendous impulse was

given to the cultivation of the arts of painting and drawing, and these were entered as subjects at the public examinations. Thus we have the three periods of poetry, philosophy and art represented in these three dynasties. The Ming dynasty, 1368 to 1640, is the period of the Wen-chang or essay, and the most barren of them all. It was well for the emperors to call back the scholars to the classical writings, but they overshot the mark, they confined the subjects to the classics only and fixed the eight-headed essay so firmly as the literary standard that it abides to-day, making the present dynasty more barren, if possible, than its predecessor had been. Thoughtful writers began early to discern the tendency to a rigid formalism and raised their protests. A fixed form, said they, kills all inventiveness and imagination. Ku Yen-wu, a writer at the close of the Ming and beginning of the present dynasty, sighs for the good old days when a man had to possess real learning in order to succeed at the examinations. He says in substance, if we are to be confined to the classics for the material of all our essays let us search for the meaning therein. If necessary let the scholars take their topics from the classics, but let us allow them to develop their themes along any one of many approved forms. The idea is to control the form, not the form crush and cramp the idea. But the evil was too deep-seated to be easily uprooted, and scholars have been obliged to submit, though inwardly, to this day, many are protesting. The Emperor K'ang Hsi was an enlightened monarch, and desired to please the gentry, but finally made no change. The Emperor Ch'ien Lung, in order to better understand the situation, entered the examinations as an ordinary scholar. The row of rooms in which it was his lot to be cast is now closed up, and has been since his day. He made a slight change in the number of themes given out for the Wen-chang, reducing the number from seven to three, which number obtains at the present day. So it has gone on till form rules the day. The displacement of a character is a greater crime than reasoning in a circle, and promotion is based upon artificialities unknown in other lands. The whole system of government examinations, contrary to the received opinion in foreign lands, is beautifully adapted to stifle intellect and bring mediocre men to the front. Men of wealth, carefully trained or crammed in the trivialities of the Wen-chang, will outrank the faithful man of brains who may suffer in penmanship or some trifling form.

Style of Composition.

Having said so much about form how about style? Form differs from style as candle-molds differ from the candles run into them, and style is distinct from the idea, as the wicking is unlike

the candle. The light which the wick will transmit will depend more or less on the quality of the candle, so an idea is enlarged and beautified, or weakened or clouded by the style. The present style of composition used by the Chinese has been represented by some writers as one of the most perfect media for the transmission of human thought. It has been called "clear, terse and comprehensive." But to this general dictum we beg leave to offer a demurrer. To our obtuse imagination it, the Wen-li or generally accepted style of composition, seems wonderfully well adapted to obscure thought and impede natural thinking. In the first place it is unnaturally condensed, and of necessity must omit some portion of the ideas presented. That may be the reason why so many of the utterances of the ancient sages have so many different interpretations put upon them, and why so many can mean anything or nothing. This high style is no more adapted to human composition (we mean the real Wên-li as represented in the ancient and accepted models) than the small feet of the women are adapted to locomotion. Human ideas, as well as feet, can have too much compression. Ideas call out for humane treatment as well as the hands or the feet. We have come to this conclusion by the reading of the *Peking Gazette*, which we have done with some care now for several years. We would make no wholesale condemnation, as the style of the Imperial bulletin is by no means uniform, and specimens of good composition are found. But the average memorial is wooden and unsatisfactory. The whole production is an instance of the downward tendency of literary composition when style is magnified at the expense of thought. Formal, ready-made expressions abound. They are only re-issues of somebody's idea long ago expressed, but no more alive than are the mummies of Egypt. If a person knows the general tenor of a memorial—an official has reached his post, one is retiring from office, or some deserving man has died, any reader of the *Gazette* can almost repeat the words which will be used before seeing them. The various phrases for promotion, degradation, victory, defeat, punishment, famine-relief, robbery, murder, etc., are all cast and fixed, hence misleading, as the circumstances differ for which the same phrases are used. No fine distinctions can be drawn by their use. The rut is so deep that it is practically hopeless to expect a change. It would be the utter extinction of all sentiment, as indeed it has been, or moral reflections, to have them cast into such molds as these. Can delicate flowers or fine porcelain be transported safely in lumbering carts over Chinese roads? No more can high moral ideas and aims be conveyed in such a vehicle as the *Peking Gazette*. This style, Wên-li, by its very nature is formal and unchangeable. The style of Milton, Scott, Macaulay,

etc., may be called the Wên-li of English literature, but how unlike Chinese Wên-li in aim and expression. The man shines out through the style. There is a warmth and glow in these great writers which the reader feels and recognizes. The speeches of Bright and Gladstone can be distinguished from each other by one familiar with their writings, but who can distinguish the style of Li Hung-chang from that of any one of his successors or contemporaries. Every one else would use the same expressions that he uses under the same circumstances. In Western lands the style varies with the thought and personality of the writer, and yet no canon of criticism is violated, and the whole grows into a grand and varied literature. It is surprising on reading a paper which is supposed to be the production of the ablest literary experts of the empire, instructors of the emperor, senior-wrangers occupying the highest positions of honor in the land—it is surprising, we say, to notice, to say nothing of ideas, the narrow range of words used. If fifteen hundred characters constitute the average in any number of the *Gazette* a large portion of these will be reproduced in the next issue in the same combinations. Thus each Board has its series of expressions and combinations. Formalism reigns supreme, especially in the Boards. What opportunity, we ask, is there under this *régime* for individual growth or the development of any talent which one may have in thought or composition? Surrounded by high walls of forms and customs the scholar must walk in that path or none. No wonder Chinese brains are full of cobwebs. An arid waste awaits the ambitious man, and he knows the hopelessness of attempting a renovation. In the periodical literature for China there should be developed a Christian style of composition, taking the best in the old and adding new elements, thus making a new creature. There is very little to be imitated here, or learned, except by a process of exclusion. This new style must be in part the formation of the foreign student, and united with him will be native scholars who have shaken off the trammels of the past. We have put the foreign scholar in here, as we do not believe that even the enlightened Chinaman is able or willing to burst his bonds unless he has leadership and encouragement.

The younger generation of native preachers in our missions are aiming at a freer style of composition, sufficiently condensed and yet ample in expression. Essays have been written by some of these men which, to our mind, seem to be models of their kind, and that kind is good enough for state papers or memorials to the throne. It is the classical style, but the bands have been taken off, and there is room for growth and development. The thought can draw a long breath. Rev. Dr. Wherry bears us out in this as he says in

his report of the Publication Committee : "There are also indications of a growing vigor and independence in native Christian thinking and a desire for completer, more varied and more effective expression." Have we the moral courage always to insist on this style of writing? In the *North-China Church News* we have tried to do so, but not always successfully; but the encouraging feature is that there is growing up a class of young Chinamen who write this way without compulsion. The coming style of composition will be free, fresh and untrammelled by old forms.

Development of Personality.

Once more, we must claim for the periodical literature of China full opportunity for the development of personality. Anonymous articles are getting rarer and still more rare in the great magazines of the world. The *personnel* element must not be left out in even transient literature. The man cannot or should not be dissociated from his production. The more we know of an author the better. What a flood of light the obituary notices of Robert Louis Stevenson throw on his writings. A previous knowledge of the man as thus revealed would have doubled the popular interest in his books. Hence we are in favor of articles being printed, usually, as they are handed in. It would seem that in some magazines printed in China, manuscripts from whatever source are handed over to native writers, and the style and expression settled by them. If this is not so there is a remarkable uniformity in the style of composition used by men in different parts of the empire. Essays differing in general purpose and scope are reduced or elevated to the same level of style. The writer or author is submerged, or largely obliterated. His ideas are retained, or supposed to be, but no personality is apparent. The editors seem to have the ever-present native scholar before their eyes, and to please him is the end of their endeavors. We think this is a mistake. The writer of an article has his rights to a distinct existence, and these rights should be respected. The new periodical literature should develop personality and dignify the author. This will be the tendency if free scope is given.

Will you tolerate a little personal experience from one who has had charge of the latest born of periodicals in China, and possibly the puniest of them all? If the child is father to the man we may even learn something from this short experience.

Several things have been learned in the four years of the *North-China Church News*. Our little constituency has grown in numbers and decidedly in interest during this quadrennial. The appetite in North-China for periodical literature is not great, and the desire to pay for it is still less, but the need of information

and of just such periodicals is apparent to some of the best men in the Churches.

Another thing we have learned is that the Chinaman does respond to the idea above mentioned, and that a sense of individuality, as well as manhood, can be cultivated in him as well as in men in other lands. Irrate writers have come to the printing-office wanting to know why this character was changed or why this prize was given to another. They knew that their rights to their own essay were held sacred, and even the mistake of a proof reader must be accounted for. All this we consider very good, and indicates that the real process of education had begun in those men. They discovered that they were individuals, were treated as such, and had a right to expect it. Another step in the development of personality in the Chinaman is seen in the growth of a feeling of responsibility towards anything from which he receives benefit. There is a growing loyalty on the part of not a few to our little magazine as seen in the increased amount and quality of the essays sent in. It certainly is a great step in the moral education of a Chinaman for him to express any sense of gratitude to Church or society when he manifests so little to the government which protects him. Such a growth will come slowly, and we must be satisfied with small beginnings. To work along these lines in China we must begin at the foundation, refuse to be bound by many of their accepted notions and tolerate their first crude attempts in the new life. Of necessity the magazine at first will have a limited circulation, and its contents will not satisfy those whose literary standards are those of a thousand years ago. But the growth will come. It did not come in a day in Western lands. This spirit of individualism or the right of personal development and liberty, whatever you may choose to call it, goes back in England to the days of good King Alfred, who was not afraid of it in himself or in his people. It took definite shape in the Magna Charta, one of the holy documents of history. It suffered temporary eclipse under various arbitrary monarchs, but it revived under the great Oliver, and has been doing its happy work ever since. It was taught in Geneva by John Calvin, in Scotland by John Knox, and crossed the ocean with the pilgrim fathers, and the great idea is stronger to-day than ever before. The emperor of Brazil bows himself out into banishment in deference to it, and Emperor William shows himself an "anachronism" in the nineteenth century when he manifests his grief over the growth of independency in his subjects and announces his purpose to protect his dear children from "the blighting worm of individualism." In Switzerland the Referendum is another child of the same idea. The people in all lands are to think more and more for themselves, take

legislation into their own hands and want as few go-betweens as possible. The machinery of government must be simplified to the intelligence of the common people, and they, by direct control, are to bring their power to bear in all national and municipal affairs. The old pilgrim idea is to keep on, shaping men, professions and the arts, as from the first. The ancients undertook a mighty task when they thought to immortalize beauty with the chisel and the brush, but the old pilgrim had a nobler task at hand. It is indeed a great thing to carve stone to represent the human form, but it is a greater thing to refine the immortal spirit. But humanity cannot be built up by fine carving. Bringing the will into subjection to the will of God has within it the promise of the life that now is and of that which is to come. Herein the pilgrim showed himself much wiser and more truly philosophical than the Greek with all his beauty and obscenity.

But some one may object and say, you would make a political institution out of the periodical. If so your infant will be strangled in his cradle. Especially is the missionary told to confine himself to his own proper sphere of action and leave politics to the accredited parties. But what affects man affects the preacher; what ideas in any-wise ameliorate the condition of men and awaken them to the improvement of their lot come within the sphere of his duty. This does not mean a meddling with the internal affairs of a government; only the inculcation of principles which will elevate and enlighten. The new literature needs individual liberty in order to a healthy growth. The limbs of the child must not be confined. Signs of genuine development are apparent. Native writers do not hesitate to write articles criticising Church methods, even affairs of state, like the impressment of carts, etc., which things doubtless in a country like Russia would bring down condign punishment. We are thankful that civilization is developing here along the lines of a Christian, not a Cossack education. In a certain sense the Chinese are among the most democratic of all peoples. They have liberties denied in the most favored nations. They can block up a lane, throw refuse in your doorway and plough up public highways. Dead men are left to fill the air with horrible odors just beyond your wall. This is democracy run mad. Liberal communal ideas obtain here, and it is interesting to observe how republicanism and despotism exist side by side. The ideas, and in some senses, the practices of a liberal government are here. The Chinaman is not a natural anarchist, neither is his back made for the lash. The elements of a noble manhood are there, and it needs only the warmth and expansive influences of Christianity to bring them out. Under the present *régime*, though periodicals are somewhat

limited in range, yet they are really working along the line of the nation's interior growth and are teaching principles which are germane even to the best nature of the Asiatic. To this end, with these possibilities before us, are we not justified in urging Christian men to spend more time and effort in support of periodicals? Men will spend weeks or months of valuable time in the preparation of a tract or booklet, which will have only a transient existence, read by very few people, if at all, and in no way remunerating the time and effort put upon it. When we see the long list of publications of Protestant missionaries in China and then consider how very few have earned a decent recognition from the reading public we must conclude that there has been a waste of energy somewhere. Less than that strength and ability put into magazine articles, perhaps repeated under different forms and captions, we believe, would tell more for the good of the Church than the way above mentioned. Take the subject of anti-foot-binding; a genuine interest has been manifested in this reform, both north and south. It has had ample advertisement in the Tract Society magazines. The interest has been contagious, till we may safely say the reform is fully inaugurated and will go on unto success. When the native Church is really aroused on any theme, as anti-opium, total abstinence, or self-support, we believe there is talent and energy enough among them to transmit that reformatory zeal from one end of the empire to the other. The periodicals must be the media for the conveyance of that holy fire. The foreign missionary will be amply repaid for any effort he may make in support of these reforms, and the periodicals which advocate them, by the broader outlook and greater efficiency of his people. The Christian Church instead of being a company of very common people with a good moral purpose which ends on themselves or their community will be a group of pioneers in every good work, statesmen, in fact, from whom rulers may be glad to select their ministers. This has been true in other countries. In Turkey and Bulgaria the two strong influences have been the missionary college and missionary periodicals. In Bulgaria at the head of affairs are graduates of Robert's College, and the whole nation has received impulses for good from the Christian literature issued at Constantinople. Continuity of impression, it is, in school or in the home, which gives us the hope of really implanting new ideas. Next to a college education the best thing to have is the perusal of a well-edited periodical.

We are looking for great changes in this hoary empire. The gaze of the world is concentrated on China as never before, and people are beginning to realize what a task is before the Christian Church in the conversion of this people. If the empire is to be

thrown open to railroads and other modern improvements, what extraordinary opportunities will be given the Church of Christ, steam-power to carry our publications to the end of the empire, and a needy people awaiting instruction. It took 300 years before the heart of a Roman emperor yielded to the influences of Christianity; but here, in less than a hundred years, even under the old *régime*, a Chinese emperor has issued edicts protecting the Christian religion in its lawful propagation. The Bible is in the palace, and can we not soon hope for a bloodless revolution by which the old gods shall be dethroned and Christ elevated as King and Lord? We may rest assured of one thing; if Christian literature is not ready to be put into the heads and hearts of the people as Providence may open the way, the emissaries of the Evil One will not be at rest or asleep. Infidel publications will be introduced to pollute and corrupt, and the second state of this people will be worse than the first. Would that the daily and weekly newspapers which are to come in North-China might be in the hands of broad, open-minded, generous Christian men. It is safe to say that whoever has charge of the reading of this nation for the next fifty years will control its destinies. God grant that the North-China Tract Society may be one of the instruments in bringing about this great consummation, and that measures, means and men may be provided equal to the opportunities. Having done so well in the past may we not expect still greater things in the future?

弟子規, *Ti Tzu Kuei, or Rules of Behavior for Children.**

Translated from the Chinese

BY ISAAC TAYLOR HEADLAND,

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Preface.

Rules of behavior for brothers and sons,
 Teachings of ancient and virtuous ones;
 First be you filial and brotherly, then
 Try to be faithful and earnest as men.

* The following is an attempt at a metrical translation of the Chinese poem called the *Ti-tzu-kuei*, 弟子規, the foundation of all Chinese etiquette, as the *San-tzu-ching*, 三字經, is the foundation of their general education. Thus far we have not been able to discover when it was written nor by whom, as authors of such primary books seldom attach their names to them. It is largely used in Chinese schools and studied by the children of the better classes as generally as the *San-tzu-ching*, but has not, so far as I know, been used in any of our Christian schools. We give copies to the students of Peking University, and recommend them to read it, but do not require it in the course of study.

The translator is indebted to Rev. C. H. Fenn, of Peking, for corrections in the translation and meter, and would be grateful for any information or criticisms that may be offered by any one.

Love in each heart for all people should spring,
Specially to the benevolent cling;
Strength if you've left, be it small, be it great,
Spend it in study, both early and late.

Filial Affection.

Whenever the summons of parents you hear,
Answer at once, do not tardy appear;
Whenever the mandates of parents you know,
Heed them at once, never lazily go.
To every instruction of parents you need
To respectively listen, with deference heed;
Parental reproofs, if they ever should come,
Kindly receive, and with lips that are dumb.

Warm well their couch in the cold winter days,
Fan their couch cool from the sun's scorching rays,*
Greet them and serve them whene'er you arise,
See to their wants before closing your eyes,
Tell them your errand when leaving your home;
Returning, announce it as soon as you come.

Every young man should have definite work;
This he should neither abandon nor shirk;
Always in e'en the most trifling affair
He the parental opinion should share;
Once by neglecting with them to consult,
Failure in duty will be the result.

From parents at home the most trivial toy,
Conceal not for personal use to employ;
If aught you for personal use should conceal,
Sore wounded the hearts of your parents will feel.

Whatever your parents delight to possess,
Strive to obtain, be it food, be it dress;
Whatever your parents regard with displeasure,
To remove from their presence, employ every measure.

If ever you injure your body, be sure,
Sorrow your parents will have to endure;
If ever you sully your virtue, your blame
Will redden the cheeks of your parents with shame.

When parents bestow upon children their love,
To be filial to such very easy will prove,
But those who from parents receive only hate,
And still remain filial, their virtue is great.

* A reference to Huang-hsiang (黃香), one of the twenty-four examples of Filial Piety, who was so attentive to his father as to warm his couch by lying on it in winter, and by fanning it in summer.

If faults in your parents by chance you should see,
Reprove them and help them to virtuous be ;
Reprove with the love-lighted face of a child,
Reprove with a voice that is gentle and mild.
Reproof that is slighted may give your heart pain,
But joyfully, kindly, reprove them again ;
Follow with tear-streaming eyes and reprove them,
Murmur not though they should beat you, but love them.

Should your parents by illness be ever laid low,
First taste of their potion, its safety to know ;
By day and by night your best services give,
And stay by their bedside as long as they live.
Mourn for three years from the time they are dead,
Let them be bitter the tears that you shed ;
Of meat you should neither partake, nor of wine,
To dwell in poor quarters should be your design.
Perform ceremonial rites every year ;
Each sacrifice offered should prove you sincere ;
In a word, the dead parents of you who survive,
You should serve with the fervor you served when alive.

Brotherly Kindness.

The duty of elder to younger is love,
Of younger to elder respect all approve ;
Fraternal agreement they cannot neglect,
For wrapped up within it is filial respect.

Possessions they neither should greedily prize ;
Then how could such feelings as hatred arise ?
If each in his language should gently forbear,
Then anger self-conquered must vanish in air.

When brothers are drinking, or when at their meat,
When brothers are seated, or walk on the street,
The elder should always the younger precede,
The younger should follow,—thus men have decreed.

If the elder should summon a person by word,
The younger should hasten to make the call heard ;
In failing to find him, your duty is plain,
From taking his place not a moment refrain.

Respectfulness.

Men who are older, whenever addressed,
Never their name, but their title is best ;
When you talk with those older, whatever you feel,
Your talents with diligence strive to conceal,
In walking, whenever those older you meet,
Approach with a bow, and with reverence greet ;
If it be not his wish to express his respect,
Retreat and respectfully stand up erect.

When riding or driving, you always descend
From your horse or your cart, when you meet with a friend,
Nor mount till your friend has passed by, I should say,
A hundred, or more than that, steps on his way.

When those older are standing it never is fit,
Whether indoors or out, that a young man should sit;
When an old man is sitting, a young man should stand,
And wait to be seated till he shall command.

Whenever grown people are present, a child
Should speak with a voice that is gentle and mild,
Not too low for the elder to hear what you say;
No advantage arises from speaking that way.
Approach him with haste, then all will admire,
Withdrawing, you always should slowly retire;
When answering questions, politely arise,
Nor move from one side to another your eyes.

From service of uncles, you never should swerve,
But serve them the same as your parents you serve,
And cousins who chance to be older than you,
You should do to them just as to brothers you do.

Diligence.

Awake in the morning, arise with the sun,
Retire late at night when your lessons are done,
Remember that age will come easily on,
Utilize youth for 'twill quickly be gone.

Wash in the morning your hands and your face,
Rinse well your mouth, or 'twill be a disgrace;
Your hat should be straight, and not worn on the side,
Your clothing be buttoned, not left gaping wide.
Your shoes and your stockings should both be on right;
Make sure they are neat, and make sure they are tight;
In order your hat and your clothing to trace,
Assign to each one a particular place.

If thrown in confusion they'll quickly be soiled,
And all of your clothing will surely be spoiled;
In cleanliness beauty of clothing consists,
But beauty in gorgeousness never exists;
Yourself and surroundings should harmony show,
Beyond your resources you never should go.

When eating or drinking, of this have a care,
Do no picking and choosing, wherever you are;
If good be the food, do not make matters bad,
By saying that other much better you've had.

In youth or young manhood, wherever you dine,
Let this be your motto, I'll never drink wine ;
If once you are drunken, you lose your good name,
And how loathsome it is, and how great is your shame !

When walking, walk straight, do not swaggering go,
When you stand, stand erect, that you handsome may grow ;
Let your bow be profound to the persons you meet,
And greet with respect whomsoever you greet.

Stand not on a doorstep, stand inside or out,
Lean not against aught that by chance is about,
Do not sit like a dust-pan, your legs spreading wide,
Nor back and forth move them from this to that side.

Raise slowly the screen when you enter a room,
That clatter may never announce you have come ;
In turning a corner in wide circle move,
To bump 'gainst the corner will awkwardness prove.
When you bear empty vessels, be careful to go,
So that empty or full, people never can know.

When you enter a room, you should act on the minute,
As though many people already were in it ;
Perform duties slowly and cultivate taste,
For a homely old proverb says : " Haste maketh waste."
Never fear your work arduous, show yourself true,
Nor look lightly on what you're expected to do.

A public disturbance 'tis manly to fear,
And excepting on duty, to never draw near ;
A knowledge of vice you should never desire,
And of matters corrupt you should never inquire.

Whenever you enter a house, it is clear
You should ask as you enter, " Is anyone here ?"
When to enter a house, you design, have a care,
With some kind of noise to announce you are there.

If asked " Who is there ?" to avoid any blame
You should answer the person at once with your name ;
If you answer, " 'Tis I," as the vulgar oft say,
They will not understand who is coming their way.

If another man's things you by chance wish to use,
You should ask for them, giving a chance to refuse ;
If you use without asking, that manner of dealing
By men is considered no better than stealing.
Whenever you borrow, be sure that you learn
The thing, after using, to promptly return ;
If others to borrow of you be inclined,
If you have, you should lend, with a generous mind.

Faithfulness.

When speaking, let this be your motto, from youth—
The first of all things in importance is truth,
And words of deceit or expressions untrue
Should ne'er be reported as coming from you.
Let others' loquacity constantly teach
That for you it were well to be sparing of speech;
For the truth of whate'er you report to a friend,
For proof, on your eloquence never depend.

You should never insult any person 'tis plain,
Nor utterance give to expressions profane;
'Gainst market-place habits and street-talk keep guard,
That your talk be not sullied, your manners be marred.

Where proof is deficient and evidence weak,
Of any such matters you never should speak;
Unless you are certain your proof is exact,
You should never so much as refer to the fact.

Things barren of profit, which often cause harm,
You never should rashly agree to perform;
With a rashly made promise great evils begin;
To keep it or break it will both count as sin.

Whenever with others you chance to converse,
To enunciate badly, you could not do worse,
Unless you should speak in too rapid a way,
Or mumble the words you are trying to say.

When you hear a man argue a thing thus and so,
And another declare an emphatical no;
If the matter is one of no moment to you,
Not to utter a word is the best thing to do.

You should think when a virtuous person you see,
"Such virtue is possible also for me,"
And though far below him you move at the time,
By striving you yet to his level may climb.

If wickedness under your vision should come,
Examine yourself lest you also have some;
Repent if you find in your heart aught of sin,
Let your care be increased, if you find naught within.

Your virtue and learning examine with care,
Your talents and skill, though they may not be rare,
If to those of your friends they inferior prove,
By putting forth strength e'en the world you may move.

If your clothing and shoes are not just to your mind,
If when you examine your food, you should find
It is not quite so good as the people's around you,
Be sure you allow not such matters to wound you.

When friends mention faults, if your anger is raised,
Or should you be happy whenever you're praised,
The friends who are hurtful will gather anon,
While those who are helpful will quickly be gone.

When others extol you, let fear be your choice,
When others find fault, 'tis a time to rejoice ;
Then those who are upright, and scholars sincere,
Though slowly, yet surely, to you will adhere.

When wrong not intended is done by mistake,
We call it a "fault" for the wrong-doer's sake,
But wrong that is done with intention is blamed,
And such by all people is "wickedness" named.

The faults you repent of are nevermore seen,
But are reckoned with others which never have been ;
If ever a failing you try to conceal,
Your efforts a greater will surely reveal.

Love all, especially the Benevolent.

To the people around you, below or above,
Your duty is clear, every one you should love ;
One circling heaven is over all spread,
One flowering earth produces our bread.

If your conduct is that of a nobleman pure,
Of fame and esteem you are certainly sure,
And honor, if honor upon you shall fall,
Will not be for outside appearance at all.
If your talents are brilliant, however attired,
You will always be courted, and greatly admired,
But others, to second your efforts, you'll find,
Will never, because of your talk, be inclined.

If of skill or ability you are possessed,
You should never let selfishness enter your breast ;
When ability likewise in others is praised,
A thought to defame them should never be raised.

With flattery never the rich seek to gain,
With pride in your heart, ne'er the poor man disdain ;
Your back never turn to old friends tried and true,
Nor rejoice beyond measure in those who are new.

Men not at leisure, or men having cares,
You never should trouble with other affairs ;
When men are disturbed, or have other employ,
You should never by talking such persons annoy.

If your lot with a wrong-doer ever be cast,
Remind him not daily of that which is past ;
The personal secrets a man would conceal,
You cannot by right to another reveal.

To speak of the good that in others you find,
In you is considered benignant and kind,
For when they discover you speak in their praise,
They will earnestly seek to still better their ways.

To speak of the faults that in others you find,
In you is considered bad taste and unkind ;
You soon will receive and will merit their hate,
And disaster will come when alas ! 'tis too late.
If to good you each other incite, nothing loth,
You soon will establish the virtue of both ;
If faults in each other you do not correct,
In the duty of each there will be a defect.

Receiving or giving, make sure that both know
The amount you receive, the amount you bestow ;
When giving give much, is the best I should say,
When taking take little,—a very safe way.

What you think proper treatment for others would be,
First ask : " Would this treatment be pleasing to me ? "
If you would dislike it if done unto you,
Do not do what you would not have other men do.

You should recompense favors whenever bestowed,
And offences forgotten will lighten your load ;
If ever you punish you lightly should do it,
But recompense freely, you never will rue it.

Your treatment of servants, 'tis surely decreed,
Majestic should be if you wish to succeed,
But while majesty is in a master a beauty,
To be generous and kind is as truly a duty.
For if by authority men are controlled,
Their hearts you will never be able to hold ;
If their hearts you secure in a virtuous way,
They are satisfied then and have nothing to say.

All people are men, but examine their minds,
And you find there are many and different kinds ;
That the mass follow custom is painfully true,
While benevolent people are certainly few.

But those who benevolence follow in truth
 Are respected by all,—men and women and youth;
 In the ring of their words is no recondite sound,
 Their appearance seductive will never be found.
 If thus to benevolent persons you cling,
 To you 'twill unnumbered advantages bring;
 Your virtues will daily increase, it is true,
 And your faults will diminish as rapidly too.

If to cling to benevolent men you refuse,
 Untold will the injury be that you choose;
 Mean people will gather, encompassing you,
 And spoil all the good you might otherwise do.

Spend your Surplus Strength in Study.

If these things you neglect, as some people have done,
 And spend all your time in book-study alone,
 You'll become superficial, though much you may know,
 And to what sort of man can you hope thus to grow.

If you practice these rules and continue their use,
 But study no books, you will then be obtuse;
 You will see things from only your own point of view,
 And thus subvert principles useful and true.

Your method of study, the poet here sings,
 Should have a foundation of three little things:
 The heart, eye and mouth, for each one is a link,
 And all are important in study, we think.

When you study a book let your thought be confined,
 And banish all other good books from your mind,
 For before you've completed the reading of one,
 You should never be wishing another begun.
 Take time to complete it; you ne'ertheless ought
 To be diligent still in your study and thought,
 For when to your work you with diligence go,
 Each obstacle you will with ease overthrow.

If of aught in the book you should have any doubt,
 Write it down: 'tis the thing to ask questions about;
 Inquire then about it again and again,
 In order its meaning to clearly obtain.

Your room should be neatly and orderly kept,
 The walls should be spotless, the dust from them swept;
 Your tables be clean, and of dust without traces,
 Your pen and your inkstone arranged in their places.

If your ink-stick you rub in a one-sided way,
 Your heart is not upright, good people will say;
 Do you lack in respect for the characters, then
 Your heart is already corrupted by men.

In order that each of your books you may trace,
 For each you should have a particular place,
 And when you have finished the reading of one,
 Put it back whence you took it before 'twas begun.
 And though you should be in a hurry, you ought
 To wrap up the books just as when they were bought;
 If a torn place in one you should ever discover,
 Then neatly repair it by pasting it over.

Unless 'tis a sacred or classical book
 Reject it, nor ever vouchsafe it a look,
 For such will intelligence only impede,
 And injure the mind 'twas intended to feed.

Never violate self with o'er-burdensome cares,
 Nor waste noble traits upon trifling affairs;
 Then virtue like those who are holy and pure,
 You by gradual growth may expect to secure.

Chinese Equivalents for Greek Proper Names in New Testament.

IN a former article I gave a list of Chinese Equivalents suggested for Hebrew proper names, and now wish to do the same for the Greek.

Principles.

1. Render proper names from the Old Testament as in Hebrew.
2. In Latin names follow Latin orthography; as *Clemens*, and not Κλημης.
3. Other rules as in Hebrew list.

Vowels.

A=亞 as 亞倫, Ααρων.	Am=暗 as 暗腓波里, Αμφιπολις.
Ai=挨 as 挨乃, Αιγυπτος.	An=晏 as 晏得列, Ανδριας.
Au=謳 as 謳古士督, Αυγουστος.	Ap=押 as 押腓亞, Απφια.
E (E)=衣 as 衣里亞撒, Ελιαρζαρ.	
(H)=以 as 以里亞, Ηλιας.	Eu=俞 as 俞尼基, Ευνικη.
(Aspirated). See H.	
I=宜 as 宜大里, Ιταλια.	Io=約 as 約巴, Ιοπηη.
Ia=雅 as 雅哈, Ιακωβος (? 也).	Iou=隅 as 隅太, Ιουταια.
Ie { Iε } =耶 as 耶西, Ιεσσαι.	
Ie { Ιη } =耶 as 耶穌, Ιησους.	

O { $\begin{smallmatrix} o \\ \omega \end{smallmatrix}$ } = 阿 as 阿尼西母,
阿伯, ωβεδ.

Ou=烏 as 烏里亞, Οσριας.

Consonants.

B. B.

Ba=巴 as 巴比倫, Βαβυλων.

Be=庇 as 庇列, Βελιαλ.

Bel=別 as 別西卜, Βεελζεβουλ.

Beu=便 as 便雅憫, Βενιαμιν.

Beth=伯 as 伯大尼, Βηθανια,
et passim.

Bi=庇 as 庇推尼, Βιθυνια.

Bo=波 as 波士, Βοαζ.

Finals.

βος=布 as 亞加布, Αγαβος.

βερ=白 as 衣利沙白, Ελισαβετ.

G.

Ga=加 as 加撒, Γαζα.

Gai=該 as 該猶, Γαιος.

Ge=基 as 基田, Γεδεων.

Go, Gol=各 as 各各他, Γολγοθα.

Gog=角 as , Γωγ.

Finals.

για=家 as 弗呂家, Φρυγια.

Δ.

Da=大 as 大馬色, Δαμασκος.

Dal=達 as 達馬大, Δαλματια.

De { $\begin{smallmatrix} \Delta\epsilon \\ \Delta\eta \end{smallmatrix}$ } = 低 as 低加波里,
Δεκαπολις.

Di=低 as 低士莫, Διδυμος.

Dio=丟 as 丟特腓, Διοτρεφης.

Do, Dor=多 as 多加, Δορκας.

Dru=都 as 都西拉, Δρουσιλλα.

dos } 亞力山多, Αλεξανδρος.

tos } = 多 as 米利多, Μιλητος.

thos } 哥林多, Κορινθος.

dias=底亞 as 希羅底亞, Ηρωδιας.

deis=狄 as 撒狄, Σαρδεις.

dok=督 as 撒督, Σαδωκ.

des (Lat. dens)=田 as 部田,
Πουδης (Pudens).

Z.

Za=撒 as 撒拉, Ζαρα.

Ze { $\begin{smallmatrix} Ζ\epsilon \\ Ζ\eta \end{smallmatrix}$ } = 西 as 西納, Ζηνας.

Zo=鎖 as 鎖羅巴伯, Ζοροβαβελ.

'H.

Ha. No New Testament name
begins with Ha; but we
should write as Old Testa-
ment. 夏 as 夏甲, 'Αγαρ.

He } = 希 as 希伯來, 'Εβραιος.

Hé } 希律, Ηρωδης.

No 'I or 'O in New Testament
names.

Ho ('ω)=何 as 何西, 'Ωση.

Hu=許 as 許米乃, 'Υμναιος.

Finals.

Ham (αμ)=函 as 亞伯拉函,
Αβρααμ.

Θ.

Tha=他 as 他馬, Θάμαρ.

Thad=撻 as 撻太, Θαδδαιος.

The=提 as 提阿腓羅, Θεοφιλος.

Thes=帖 as 帖撒羅尼加,
Θεσσαλονίκη.

Tho=多 as 多馬, Θωμας.

Then=丟 as 丟太, Θενδας.

Thu=推 as 推雅帶拉, Θυατειρα.

K.

Ka=加 as 加拿, Κανα.

Kai=盖 as 盖撒, Καισαρ.

Kan=干 as 干大基, Κανδάκη.

Ke

Ki } =基 as 基法, Κηφας.

Ky } =基 as 基里加, Κιλικία.

Ked=杜 as 杜命, Κεδρων.

Klau=基漏 as 基漏丢, Κλαυδιος.

Kleo=基流 as 基流巴, Κλεοπαρ.

Kle } =基利 as 基利免, Κλημης.

Kri

Ko=哥 as 哥羅西, Κολοσσαί,

哥士, Κως.

Kn=居 as 居庇路, Κυπρος.

Kwa=瓜 as 瓜土, Κοναρτος.

Finals.

kos=各 as 亞利達各, Αρισταρκος.

kia } =架 as 者底架, Λαοδικεια.

keia }

kios=求 as 波求, Πορκιος.

kaio=盖 as 撒土盖, Σοδδουκαιος.

Finals.

L. A.

La=拉 as 拉撒路, Λαζαρος.

Lao=老 as 老底架, Λαοδικεια.

Le } =利 as 利未, Λευι.

Li }

Lu=吕 as 吕低亞, Λυδια.

Lo=羅 as 羅以, Λωις.

Lot=羅得 as , Λωτ.

Laam=藍 as 巴藍, Βαλααμ.

Lon=倫 as 巴庇倫, Βαβυλων.

Los=羅 as 亞波羅, Απολλως.

Leim } =斂 as 耶路撒斂,

Lem }

Lios=流 as 隅流, Ιουλιος.

Finals.

M. M.

Ma=馬 as 馬各, Μαγωγ.

Mag=麥 as 麥大拉, Μαγδαλα.

Me=美 as 美利弟, Μελιτη.

Mel=覓 as 覓基西得, Μελχισεδεκ.

Mi=米 as 米利多, Μελητος.

Mo=摩 as 摩落, Μολοχ; 摩西, Μωσης.

Mu=每 as 每拉, Μύρα.

mas=麻 as 黑麻, Έρμας (or 黑耳麻).

mes (Lat. mens)=免 as 基利免, Κλημης.

mes=美 as 黑美, Έρμης (or 黑耳美).

mos=莫 as 低土莫, Διδυμος.

Finals.

N.

Na=拿 as 拿順, Ναασων.

Nan=難 as 難該, Ναγκαί.

Ne

Ni } =尼 as 尼亞波利, Νεαπολις;

Ni

Ni } =尼 as 尼利, Νηρι;

No

No=挪 as 挪亞, Νωε.

Nym=寧 as 寧法, Νυμφος.

nias=尼亞

nion=念 as 以哥念, Ικονιον.

naoum=農 as 加伯農, Καπερνοουμ.

P. Π.

Pa=巴 as 巴大拉, Παταρα.

Pau=保 as 保羅, Παυλος.

Pam=朋 as 朋腓利亞, Παμφυλια.

Pe } =比 as 比得, Πιτρος.

Pi } =比 as 比拉都, Πιλατος.

Po=部 as 部伯流, Ποπλιος.

Po=波 as 波求, Πορκιος.

Pon=本 as 本都, Ποντος.
 Pou=布 as 布田, Πουδης,
 (Pudens).

Per=別 as 別加莫, Περγαμος.
 Pris=碧 as 碧基拉, Πρισκιλλα.

R. P. See L.

Ra=拉 as 拉馬, Ραμα.
 Re=利 as 利撒, Ρησα.
 Ro { Po } =羅 as 羅波暗, Ροβοάμ.
 { Pu } =羅 as 羅馬, Ρωμα.
 Rou=路 as 路便, Ρουβην.

S. Σ.

Sa=撒 as 撒拉, Σαλα.
 San=掃 as 掃羅, Σαυλος.
 Se=些 as 些公都, Σεκουνδος.
 Si=西 as 西拉, Σιλας.
 Sk=士基 as 士基也, Σκευας.
 Sm=士每 as 士每拿, Σμυρνα.
 Spa=士巴 as 士巴雅, Σπανια.
 Sta=士大 as 士大古, Σταχυς.

T. T.

Ta=太 as 太比他, Ταβιθα.
 Te } =弟 as 弟摩提, Τιμοθεος.
 Ti }
 Ter=帖 as 帖土羅, Τερτυλλος.
 To } =多 as 多腓摩, Τροφιμος.
 Tro }
 Tu=推 as 推羅, Τυρος.
 Tra=特拉 as 特拉哥尼, Τραχονιτις.

U. Υ.

Hy=許 as 許米乃, Ύμεναιο.

Ph. Φ.

Pha=法 as 法老, Φαραω.
 Phe } =腓 as 腓力士, Φηλιξ.
 Phi }

Ch. X. See K.

Cha=加 as 加難, Χανααν.
 Che } =其 as 其路冰, Χερουβιμ.
 Chi }

Pro=Po 部
 Pto=To 多

Finals.

Pos=布 as 亞基布, Αρχιπος.

Finals.

Ram=藍 as 亞藍, Αραμ.
 Reth=列 as 拿撒列, Ναζαρετ.
 Ris=里

Ste=士弟 as 士弟反, Στέφανος.
 Sn=緒 as 緒加, Συχαρ.
 Stūn=宣 as 宣都基, Συντοχη.
 So=瑣 as 瑣巴特, Σωπατρος.

Finals.

sous=穌 as 耶穌, Ιησους.
 sar=撒 as 蓋撒, Καισαρ.
 sis=息 as 彼息, Περσις.

Tro=特羅 as 特羅亞, Τρωας.
 Tru=土 as 土腓尼, Τρυφαινη.

Finals.

Tha=他 as 太比他, Τιβιθα.
 Tos } =都 as 以拉都, Εραστος.
 Tus }
 Tar=達 as 亞里達名, Αρισταρκος.
 Tios=丟 as 本丟, Ποντιος.
 Theos=提

Phoi=沸 as 沸比, Φοιβη.
 Pho } =浮 as 浮士拿都, Φορουνατος.
 Phor }
 Phu=福 as 福吉羅, Φυγελλος.

Cho=哥 as 哥辣信, Χοραζιν.
 Chu=古 as 古撒, Χουζας.
 Chloe=革來, Χλοη.
 Chris=基督, Χριστος.
 R. H. GRAVES.

Educational Department.

JOHN FRYER, ESQ., LL.D., }
REV. JOHN C. FERGUSON, } *Editors.*

Published in the interests of the "Educational Association of China."

Government Examinations in Science.

A SHORT time ago the following circular letter was addressed to several gentlemen engaged in educational work: "By Imperial edict the government of China has pledged itself to offer questions in mathematics and science at the local, provincial and triennial examinations, but in many examinations no notice is taken of these subjects. In your opinion what would be the best method of calling the attention of the government to the importance of emphasizing this regulation?" The replies which have been received are here given. It will be seen that there is a great difference of opinion both as to the advisability and the method of such procedure.

FROM REV. C. W. MATEER, D.D., LL.D., *T'engchow.*

Your suggestion is a good one. The present is an auspicious time to address the Chinese government on the subject of education. It is not too much to say that the continued existence of the Chinese government depends on the progress of the people in education during the next ten or fifteen years. Missionaries who have engaged in educational work are the most suitable and the most competent persons to give good advice on this subject.

I would propose that, after reciting some facts showing the failure of previous edicts to effect any practical result in the way of reformation, we advise the government to abolish the examinations entirely and adopt the Western method of schools chartered to confer degrees. 1st. Because it is impossible to avoid the corrupt practices connected with the present system. 2nd. Because it will be very difficult if not impossible to get out of the old rut in which these examinations have run so long. 3rd. Because the experience of all Western nations is to the effect that education is best promoted by means of schools of various grades.

If, however, the government are unwilling to take such a radical step at present I would advise them to deprive the literary examiners of all official power and influence beyond the conferring of degrees, and of all perquisites and emoluments outside of their salary. Second, that they abolish the *wên-chang* as such, substitut-

ing essays instead, not written in the artificial style and cast iron mould of the *wên-chang* but in such form and style as may suit the theme, whether it be classical, political or scientific. And third, that the final examination for a degree cover a variety of subjects, and include, besides an essay, answers to a considerable number of questions. The first and most important step towards the inauguration of such a movement is to secure qualified examiners, and for this purpose they themselves should first be carefully examined and passed upon. In no case should a literary examiner be appointed who himself is not thoroughly versed in the subjects on which examinations are to be held. Even if the examinations are retained schools should be established by the government, and the people should be encouraged to establish high grade schools for themselves.

How to get such a paper really before the emperor and his advisers is the question. The Tsung-li Yamén is very likely to suppress or annul anything we try to present through them. What is done should be done as promptly as possible.

FROM REV. E. FABER, DR. THEOL., *Shanghai*.

I do not think it advisable that missionaries should ask favors from the Chinese, for when urged to do something, they cannot but think that it must be to the benefit of foreigners. As soon as the ruling classes of China have their eyes opened to perceive the necessity of foreign education they will have to ask the favor of the help of missionaries. A little more patience will be to great advantage. The unfavorable time just now, when the Chinese government is occupied with overwhelming duties of highest importance, should also be taken into consideration.

Further, I think the carrying out of such a measure—as asking a few scientific questions at the examinations—of little, if any, advantage to the Chinese. The students will pick up a few superficial statements without comprehending their meaning, and the examiners, who themselves have no thorough understanding of such things, will be satisfied with any semblance of an answer, if indeed they should not even prefer to have every scientific question answered from the unfathomable depth of the I-king—this classical formulation of Chinese nonsense.

FROM REV. F. L. HAWKS POTT, *Shanghai*.

In reply to yours of April 20th I would say that it seems to me you have brought to light a most important matter. To attempt to make unwilling examiners observe the Imperial edict will be a

difficult task. How can those who know nothing of mathematics or science examine on those subjects? Perforce the regulation must fall into desuetude. Again it seems to me that we will be wasting time if we try to urge upon the government of China the carrying out of the present enactment. Just so long as science and mathematics are looked upon as subjects of secondary importance, to be taken or not by those who come up to be examined, so long will the scholars of China neglect them, or only study them for the sake of acquiring a smattering that may help to cover their shortcomings in the classical examinations.

If we, as the Educational Association of China, agitate at all, let it be for something more radical, for a thorough and sweeping reform. We don't want to help in patching up the old system or in sewing on a fringe of Western studies to the old antique Chinese classics. Let us agitate boldly for an entirely new department in the Chinese governmental examinations, a department where degrees will be conferred on those who distinguish themselves in mathematics and science without respect at all to their qualification as essay writers. Let us petition the government to institute a system of examination in which the degree of Sc. B. will be conferred which will correspond in every respect, in all the privileges, etc., to which it entitles the possessor, to the present B.A. degree. Now is the time to call attention to China's need of such a department.

I am in favour of a memorial to the throne from the Association, in which we point out what our schools and colleges are doing in point of scientific education and the utilitarian value of these studies, and in which we beg the government to encourage these studies by allowing those who become proficient in them to obtain a degree in a governmental examination of equal worth to the one for which the Chinese scholar contends so earnestly at present.

FROM REV. W. M. HAYES, M.A., *T'engchow*.

To call the attention of the government to the failure of the edict requiring mathematics and the sciences to be included in the various examinations will probably not be difficult. There are several ways in which a paper drawn up by such men as Drs. Mateer, Martin and Richard could be presented, so as to meet with proper consideration.

The difficulty will lie in securing the enforcement of the edict. Unless the government will adopt a plan for securing capable examiners and give them equal authority with the classical examiner in the conferring of degrees the present force will be continued. The Chinese system of examinations is theoretically good, and even after the es-

tablishment of more colleges and high schools might well be continued for some time to come. What it needs is to be widened out, so as to include more than meagre Chinese literature and vapid compositions.

I am not in favor of waiting until after the Triennial Meeting before taking any effective steps toward the presentation of such a paper. It should be done as soon as possible and should lay stress on the necessity of the government taking prompt and effective action. To notify the students of China that after a period of three years or so *no degrees would be granted* except to those passing satisfactory examinations in the mathematics and sciences would have a business ring about it. It is growing more and more evident that the Chinese literati will have to be forced, not coaxed, from their present position.

Notes and Items.

EDUCATIONAL ASSOCIATION OF CHINA.

Meeting of Executive Committee.

THE Executive Committee met July 11th, 1895, at 8 p.m., at McTyeire Home, Shanghai. Present: Dr. John Fryer, *Chairman*, Dr. A. P. Parker, Rev. J. C. Ferguson, Rev. F. L. Hawks Pott, Miss Richardson and Rev. J. A. Silsby, *Secretary*. The meeting was opened with prayer by Dr. Parker. Rev. F. L. Hawks Pott, having been elected by the President and Vice-Presidents of the Association to fill the vacancy caused by the resignation of Rev. W. B. Bonnell, Treasurer, he was welcomed by the committee as an ex-officio member. The minutes of last meeting were read and approved.

The treasurer reported a balance on hand of \$180.79. The chairman presented a statement from the Presbyterian Mission Press, showing that the balance to the Association's credit from book sales, etc., for six months ending June 30th, amounted (approximately) to \$748.74. The amount available for use by the Association was thus shown to be \$929.53.

The treasurer was authorized to attend to the insurance of the Society's property and see that the premium is regularly paid.

Dr. Fryer, as General Editor, submitted the following Report, which was approved by the committee:—

GENERAL EDITOR'S REPORT.

Work done since last Meeting.

Scripture Wall Maps, by Mrs. Ritchie, of T'angchow College. The whole series of 16 maps completed and on sale; 100 of each

of the edition of 1000 copies have been coloured and fifty mounted. The remainder are placed in stock.

Universal History, by Rev. Dr. Sheffield. 700 copies of this work have been printed with maps and glossary, and placed on sale.

Church History, by Rev. Dr. Corbett. 300 copies have been printed and placed on sale.

Wall Charts. The 260 wall charts ordered from Edinburgh have been duly received and prepared for issue by writing names in Chinese and mounting. They are now on sale. 53 additional charts were ordered to supply omissions, and have arrived.

Zoology, with Coloured Illustrations, translated by Miss Williamson. The 500 copies ordered from London have been duly received, and the Chinese text is being printed to bind up with them. The work is nearly completed.

Hand-book for 4 Botany Wall Charts. Completed, with reduced copies of the illustrations; 100 copies printed and on sale.

Hand-book for Wall Charts of Insects, Fishes and Reptiles. In an advanced state, and will soon be ready.

Acoustics, by Rev. W. M. Hayes. Completed, and on sale.

Analytical Geometry. Translated by Rev. Dr. Parker. The whole of the 53 engravings are cut on wood, and the printing of work is making good progress in the Mission Press.

Educational Directory. Twenty-four pages printed. Sixteen in type, and the remainder in different stages of progress. The work has been delayed from various unavoidable circumstances, but will be completed at an early date.

Educational Magazine in Chinese. Preparations are nearly completed for permanently continuing the *Chinese Scientific Magazine* with a large department devoted entirely to educational matters, as was requested at a previous meeting.

THE TRIENNIAL MEETING.

The Association having at its last Triennial Meeting instructed the Executive Committee to prepare a programme for the next meeting, considerable time was given to the discussion of this subject.

It was agreed that the programme be arranged for a four days' meeting, beginning on the first Wednesday in May, 1896; that the morning session of the first day be devoted to organization and business; that there be a mass meeting on Thursday night; and that there be a social gathering at St. John's College on Saturday afternoon, to which Mr. Pott extended a cordial invitation.

Upon motion of Mr. Pott it was *Resolved*, 1. That a list of subjects be prepared and circulated among the members of the Association, with the request that they suggest writers for the different

subjects (who may or may not be members of the Association) with the understanding that the writer proposed by the largest number of members for each subject be invited to read a paper on the same at the Triennial Conference.

2. That each member be requested to suggest any other subject outside of those contained in the list, which he or she might like to hear discussed, with the name of a writer for the same.

It was further agreed that Dr. J. Fryer, Chairman, and Rev. J. A. Silsby, Secretary of the Executive Committee, be instructed to prepare a circular to be sent out to every member of the Association to the above effect; and to call a meeting of the committee when deemed advisable, so as to complete the programme for the Triennial Meeting.

The committee then adjourned.

J. A. SILSBY, *Sec.*

The translation of Herbert Spencer's Essay on Education by the Rev. Y. K. Yen, M.A., has been some time out of print. Mr. Yen on his return to China has been asked for another edition. He has consented to prepare one, and will revise the whole work thoroughly before it goes into the printer's hands.

The first edition was issued by Mr. Yen entirely at his own expense. The new edition will be published by the "Chinese Scientific Book Dépôt," with his concurrence.

The Rev. D. Z. Sheffield, D.D., has long been in the foremost rank of educationists in China. It will be with the most sincere regret that everyone who knew him will hear of the savage and brutal injuries he has received at the hands of a lunatic carpenter, who left him for dead. The cause of education in China will suffer considerably, even if he is only temporarily incapacitated from work. He has the warmest sympathy of everybody—Chinese and foreigners alike—and his speedy recovery is most fervently hoped and prayed for.

The set of 16 wall maps illustrating the Geography of the Bible, prepared by Mrs. Ritchie, of the T'ungchow College, is now completed and on sale at the Mission Press. The price per sheet, uncoloured and unmounted, is only 5 cents, or 65 cents for the set. Fully and artistically coloured the price is 25 cents each unmounted. Mounted as well as coloured the price is 50 cents each. The whole set mounted and coloured is sold for \$7.00. No mission school or chapel can afford to be without these beautiful maps, which reflect great credit alike on Mrs. Ritchie and the Educational Association of China.

Correspondence.

WINE AT CHINESE WEDDINGS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The cause of total abstinence from strong drink may be helped by the missionary encouraging the use at native weddings of some non-intoxicating substitute for Chinese wines. At a recent wedding of native Christians in Huchow the substitute was hot lemonade, made with powdered citric acid.

It gave perfect satisfaction to all the guests, some of whom were heathen and habitual users of alcohol. If the missionary will not only take a stand against the use of intoxicants at Christian weddings, but kindly encourage the use of a substitute, he may be successful in nearly all cases and prevent Church members from bringing reproach on the Name by flushed faces, incoherent talk and gluttony induced by strong drink.

GEO. L. MASON.

Our Book Table.

The Chinese Tract Society give notice that hereafter they will allow 20 per cent. discount on all orders for 100 or more copies of any one tract.

We are requested to say that the price of the twelve pictorial tracts by Rev. H. C. DuBose is \$1.60 per thousand if 100 are taken of any one tract, *i.e.*, at the rate of 1250 for \$2. These are issued by the C. T. S.

than some of the older Christian Trimetrical Classics which have preceded it. In the opinion of the writer the one prepared by Dr. Medhurst is better, and will be found more useful. The preparation of Wên-li books for children is of doubtful utility, and many are of the opinion that time would be better spent in the preparation of simpler books in the local vernacular, or in simple mandarin.

J. A. S.

三字真言. By Rev. W. R. Hunt. Printed at the Presbyterian Mission Press, Shanghai, 1895.

This little book is in easy Wên-li and designed for the instruction of children. It consists of twenty short chapters and gives the main facts and doctrines usually set forth in catechisms and similar books prepared for use in day-schools. The book may be used with profit, but does not seem to meet a "felt want," as it is neither clearer in style nor more excellent in matter

基督本記卷二. *Life of Christ*. Vol. II. By F. L. H. Pott. Presbyterian Mission Press, Shanghai.

This is the second volume of Mr. Pott's work, the first volume having been noticed in a previous number of the RECORDER. The book is now complete, and will make a valuable addition to the working materials of the theological class room. This volume contains 60 leaves, uniform with the first. The subject is divided into lessons of suitable length, and these are further divided

into paragraphs with appropriate headings. The portions of the Gospels to be read are indicated by chapter and verse at the beginning of each lesson, together with a portion to be committed to memory, and questions are appended at the end of each lesson, which will be found well adapted to elicit the pupil's knowledge of the subject.

This is the most useful book for the class room on the Life of Christ that has yet been published, and it will no doubt meet with rapid sale.

We have one criticism to make on it. Mr. Pott's use of *Chu Ye-su* (主耶穌) as the title of our Lord, while it is commendable as teaching the Chinese to be always reverent in the use of that holy name, yet by its constant and unvaried repetition it becomes forced, artificial and monotonous. Some of the many other glorious titles of our Saviour could and should be used in a book giving the history of his wonderful Life. Again, the use of *Chu, Lord*, sounds very incongruous in the mouths of his enemies, who never acknowledged him as Lord. In quoting what his enemies said about him the truth of history, as well as the fitness of things, requires that the *Chu* be left off, and that he be called by the name *Ye-su*, or some of the other names by which they, as a matter of fact, did designate him.

A. P. P.

眼科證治. "Text-book of Ophthalmology," a translation of the important parts of a work by Drs. Norris and Oliver, of Philadelphia, Pa., U. S. A., by James B. Neal, M.D., Chi-nan-fu, Shantung province, China. Printed at the American Presbyterian Mission Press, Shanghai, China. Price, Chinese white paper, \$0.75; brown paper \$0.65. Without foreign plates, \$0.25 less.

Dr. Neal has rendered valuable service to the medical work in China in preparing this handy "Text-book on the Eye" from a work fully abreast of the times.

It is in easy *Wên-li*, and contains 125 leaves, or 250 pages in good clear character, the same size as that of Osgood's Gray's Anatomy. It has 24 characters to the line and 10 lines to the page, thus making a book of convenient form for either pupil or teacher.

It is printed on Chinese white paper, and has 29 good illustrations on thick foreign paper appropriately distributed through the book, conveniently illustrating the corresponding text. There is also one full leaf cut showing 25 of the most common instruments used in operating upon the eye, lids and lachrymal tract; and one full page cut of a horizontal section of the eyeball, making 31 illustrations altogether. Appended to the work is a large sheet of large characters and one of graded type for testing the eye. Also a list in English and Chinese of anatomical and pathological terms used in this work, and also of remedies referred to.

There are a few terms that do not quite conform to the changes in terms that have been made. Thus the old term *kuan* (管) is used for both bone and membranous canals instead of using it for bone canals only and using the *kuan* (管), with the flesh radical, for all membranous canals, ducts and other vessels. Amaurosis has too many explanatory characters for a name. *Yen-tsin-mung-yen* (煙酒盲眼) are ample for "tobacco and wine amaurosis." The *lien* (廉) in "Blepharitis" is evidently an error, as this is the character for "Iris." *Yen-pau-yen* (眼胞炎) are correct for "Blepharitis." The characters chosen for cocaine seems unfortunate. I don't know what dialectical pronunciation of these characters, *K'eu-k'i-ngan* (叩其安), correspond to cocaine. The nearest in mandarin would be characters like *Koh-kia-yin* (各加因). It should be noted also that cocaine is not a dissylla-

bic but a trisyllabic word—co-cä-ine—and should always be printed with a diæresis.

The formulæ would be clearer to the uninstructed native if two more characters had been added.

Thus instead of "two grains one ounce" say two grains medicine, 藥 *yoh*, one ounce water, 水 *sui*.

The above, however, are of minor importance, and can easily be changed in a future edition.

I like the idea of leaving a space of one character after "Disease Origin," "Symptoms" and "Treatment," as it enables the eye to catch them readily.

Now that Dr. Neal has "got

his hand in" it is to be hoped he will keep on, for there is much hard work of this kind yet for somebody to do, and there does not seem to be many available for such work who have a sufficient mastery of the language.

I heartily commend this textbook to the medical profession in China as being another useful instrument whereby medical missionaries may be able to more clearly instruct their students to intelligently treat one of the most prevalent and also one of the most important diseases met with in China.

H. T. W.

Editorial Comment.

WE are pleased to hear from Dr. W. A. P. Martin, under date of 30th May, that his health still improves, and he is not without hope of being able to return to China "and put in another hour at the close of my long day of toil."

He also writes that it is his purpose to revise his "Short Method with Chinese" with a view to a new edition. Many will be glad to learn of this.

* * *

THE sympathies of all will go out to Dr. Sheffield, of T'ungchow, in view of the recent murderous attack upon his person, and all will be pleased to learn that, at latest accounts, he was making a good recovery. We trust no untoward event will occur to prevent a complete restoration. But a little while before the attack we had a letter from Dr. Sheffield telling of some of his projected literary work, the complete stoppage of which would have been a calamity to the whole missionary body. We hope many years of useful labor are yet before him.

THE demand for periodical literature under Christian auspices is one which is making itself felt more and more as the number of Christians increases in China. On account of the defective postal arrangements, and the scattered condition of the native Christians, the difficulties of meeting this demand are by no means small. Then, too, the Chinese have never been a newspaper reading people, and the number who can read intelligently—aside from the literary class—is probably not so great as is generally estimated. But Christians should have something to read which will bring them into touch and sympathy with the great outside world, which as yet they know little of. An appetite must be created, but it may be easily formed and will grow with feeding. The increasing success and popularity of such papers as the *Wan-koh-kung-pao* (Review of the Times) and *Kiao-hwui-pao* (Missionary Review) and the worse than worthlessness of the native secular papers are further arguments emphasizing the above. So

far as we know only monthly periodicals have been attempted. But something more is needed—a weekly, at least, and we are glad to see a venture of this sort has recently been undertaken by the missionaries of Shanghai, who have started a small weekly paper, edited under the auspices of the Shanghai Vernacular Society. It will be in the Shanghai colloquial, and so will, of necessity, have but a limited circulation, but we trust it is the harbinger of future and greater attempts in the direction of giving to the Chinese a pure, trustworthy and elevating periodical literature.

* * *

Now that Formosa belongs to Japan we hope that fair island may soon become free from the curse of opium. According to recent statistics we notice that an average of seventy-seven per cent. of all the imports for the last ten years has been for opium.

Would the most pronounced pro-opium agitator maintain that this sum could not and would not have been better spent and the people of that island have been immeasurably better off if opium had been interdicted from the first? No doubt it was opium even more than patriotism which caused the Formosans to dread the coming of the Japanese. But now, with over a million of Haikwan taels—say a million and a half of Mexican dollars—being diverted annually from the purchase of that drug, there is little doubt of the good effects which may be expected to follow.

And if the Japanese had been a nation of opium smokers—as are the Chinese—is it to be supposed for a moment that the Japanese army would have achieved such an uninterrupted succession of victories as it did during the late war?

And is it not a sad comment upon the boasted civilization of England and France that if For-

mosa had fallen into the hands of either of these two powers the opium would have been continued? And so we say, all honor to Japan, erstwhile called heathen.

* * *

THE newspaper press in England and some of our contemporaries in the Far East have been saying hard things against anti-opium agitators, and there has been an evident expectation, as a result of the defeat of Sir Joseph Pease's resolution in the House of Commons on 24th June, that the anti-opium movement would collapse. The "fad has been scotched, if not killed," say many who forget, or are not aware of the fact that the agitation has been carried on by men thoroughly in earnest and deeply versed in the whole question. From the home papers, however, we see that the agitation is going on with as great determination as formerly, and probably with greater wisdom, as with the recognition of several mistakes there will be greater care taken in statement of facts. That the agitation will be carried on with even greater intelligence is evident from the masterly and lawyer-like manner in which the leaders in the movement have digested the mass of information procured by the Royal Commission. The statements of the newspaper press would be more worthy of consideration if there had been evidence of a like mastery of the subject by them. Careful observers note that only a few of the many press notices in England of the Report of the Royal Commission show signs of any knowledge of the text of the Report itself.

* * *

HARDLY sufficient notice has been taken of the fact that the evidence procured by the Commission from China is overwhelmingly in condemnation of the use of opium in China. The facts obtained by official sources show that opium is a curse to China.

Of course the argument is brought forward in justification of the non-stoppage of the import of opium from India, that were the importation of Indian opium to cease China would soon grow sufficient to supply her own wants and even export to other lands. In reply to this argument Mr. H. J. Wilson pithily says: "A traffic which is contrary to the principles of humanity cannot be justified on the ground that if we did not engage in it it will fall into the hands of others who have no such scruples."

In the *Church Missionary Intelligencer* for June Archdeacon Moule points out that out of the 97 pages in the Royal Commission Report on opium containing the "majority report" only five and a half are devoted to the subject of China; "and with equally significant silence the *Times* of May 6th gives a column and a half to the subject of the Commission, and has not a word to say about China." Further on the Archdeacon says: "But China remains, as of old, in the forefront of the dispute. We had, before India's opium habit was mentioned, and we have still, a clear case to urge and to urge persistently."

* * *

SINCE presenting our readers (in last month's Book Table) with a number of facts and figures gleaned from ten annual reports we have received "Hospital Notes" from Mrs. Main, C. M. S., Hangchow. During the eleven years in which women have been received as inpatients in Hangchow God has

greatly blessed and used this means of healing for body and soul to many a sick and suffering woman. Mrs. Main in her notes tells us how "the patients and the opportunities for benefitting them continually increase and abound," and writes thankfully of the opening of the new Women's Hospital. Some of the highest officials were among the guests; the prefect, the two chief magistrates and two of the chief military officers of the city, in addition to others, being present. The Governor of Chehkiang sent his secretary to represent him; other officials who could not come sent substitutes, and others sent their cards. "In the reception room," says Mrs. Main, "opportunity was afforded of bringing before them the real object of our mission here, to which they listened with much interest and attention." One reason for our drawing special attention to this report is to suggest that other wives of medical missionaries might supplement the reports of their hand-working husbands. We do not forget that the wives of medical missionaries have many arduous duties to perform in addition to many tasks that inevitably fall to the lot of missionary ladies. But keeping in mind the fact that the "better half" of sympathetic insight, tireless enthusiasm and plenitude of tenderness is the acknowledged characteristics of these ladies, we trust they will, as time and strength permit, give notes of the medical work from their particular standpoint.

Missionary News.

THE SZ-CHUAN RIOTS.

By Rev. J. Endicott, B.A.

Rising like a thunderstorm on a clear summer day, while both the missionaries and the outside world

were unprepared, they did not subside until the mission work of the province which has hitherto been justly considered among the most peaceable fields of missionary effort, had been shaken to its base.

The storm first broke at Cheng-tu, the provincial capital, and within three days every missionary property—Protestant and Roman Catholic—had been utterly destroyed. Where but a few days before had been commodious and substantial dispensaries, hospitals, chapels, schools and residences, nothing remained but charred timbers and broken tiles. The ground is most literally *clear* for future operations. No lives were lost, but those who were exposed to the wrath of the destroying mobs may well hope that they may never be called upon to pass through such another fiery trial.

On the afternoon of May 27th Rev. Dr. Hart, the Superintendent of the Canadian (Methodist) Mission, together with Dr. Hare, the writer, wife and child, left Cheng-tu for Kia-ting, which they expected was henceforth to be the centre of their field of missionary effort. There were no indications of the outbreak at hand when they left.

The following day, May 28th, and the fifth day of the fifth moon, placards were found posted up in various parts of the city stating: "Notice is hereby given that at present foreign barbarians are hiring evil characters to steal small children (that they) may extract oil from them for their use. I have a female servant named Li who has personally seen this done. I (therefore) exhort you good people not to allow your children to go out. I hope you will act in accordance with this."

The missionaries of the American Methodist Episcopal Mission, situated in a very populous district toward the south gate of the city, were the first foreigners to learn of the presence of these placards on the streets, and they immediately sent word to the other mission stations in the city. The word did not reach the Canadian Mission until the rioting had commenced there. This mission is situated in

the N. E. corner of the city, near both to the city wall and to one of the large military parade grounds of the city. At the end of the parade ground *nearest the mission premises* is a military camp with soldiers armed with foreign rifles and bayonets. The Canadian property had large gates opening into two parallel streets; the property on the one side being devoted to medical work, and that on the other side to residences, chapel and school work.

The first indications of trouble were on the residence side, and came in the form of stones being thrown over the wall into the compound. A large crowd were also pressing at the doors endeavouring to get a glimpse of what was going on inside. Messengers were at the outset sent to the officials, urgently pressing for help. There were in the compound Dr. and Mrs. Stevenson and their three little children, Dr. and Mrs. Kilborn and their little baby, and Rev. Mr. Jackson, of the C. M. S., who was visiting them.

As the stone throwing became more vigorous the ladies and the children went to the hospital side, while the men waited, expecting every moment the officials to come with a band of men sufficient to quell the disturbance. Presently the big gates gave way before the rioters, who began to swarm into the outer courtyard. At this juncture the two doctors ran out and fired their guns off into the air, and the mob rushed back out of the yard. The three gentlemen then went out into the street, hoping to be able to maintain their advantage until the officials would come. A few men in ordinary civilian clothes now came out from the crowd and said that they had been sent from the *Yamen* to protect them. These advised the missionaries to go in, assuring them that they would disperse the crowd. As the stones were flying quite

thickly they listened in the hope that when they went in, the *Yamèn* runners would be able speedily to disperse the mob. Scarcely, however, had they gone inside when the now infuriated mob rushed once more inside. So seeing that more than an hour had elapsed since the trouble began, and that no efficient help had yet come, they felt that they must now look for a way of escape.

There were by this time a large number of men battering at the gates of the hospital compound on the other street. An opium patient that Dr. Stevenson had been treating for some time now came forward and advised them to go out through the broken hospital gate, as there was not a very large crowd on the street there; the mass of the rioters being on the street leading into the residence compound. He offered to guide them to the house of a friend. As there seemed no other way of escape they went through the broken panel of the gate, and the rioters made way for them, apparently taken by surprise when they saw the ladies and children as well as the men come out. They tried to get into different houses near at hand, but all to no purpose; the people refusing in every instance. They ran into the military camp, but were driven out with curses. Mrs. Stevenson being kicked by one of the soldiers.

It was now dark, and climbing the city wall they continued walking for some hours, finally reaching the other side of the city. They arrived at the west parade ground by ten o'clock. While on the wall they could see the flames which told of the destructive work that was going on at their homes and at the hospital and dispensary. From the parade ground they sent to the American Mission, asking to have chairs sent them. Chairs were sent, and about midnight they reached the Chiua Iuland station.

The American missionaries had sent early in the day to the Hsien magistrate with one of the placards asking for a proclamation refuting the libellous charges and begging adequate protection. This worthy promised a proclamation *in three days*. After sending chairs for the Canadian friends they again sent, urging the officials to send them help, lest their place also might be destroyed should the mob put in an appearance there. The Taotai refused to have anything to do with the matter. The Hsien magistrate, under whose jurisdiction they were living, was out of town. The other Hsien promised help, but the native who went to ask it felt that little was to be expected. So taking a few valuables they all went in chairs at dead of night to the *Yamèn* and asked to be taken in and protected. Admittance was denied them, and they returned home, assured by those in authority that their place would be protected. They had by this time a force of about twenty men deputed to do this work of protection.

By midnight the work of destruction on the Canadian Mission property, before mentioned, was completed, and the mob dispersed for some hours, presumably to sleep or to smoke opium.

Just opposite to the residence compound occupied by Drs. Stevenson and Kilborn was another compound occupied by Rev. Geo. and Mrs. Hartwell and their two children. All the time that the rioting had been going on just across the way they had been expecting also to be visited. They could hear distinctly the howling and crashing that was going on in the other compound. Mr. Hartwell saw two officials, whom he took to be the Fu and the Hsien, come in chairs at about seven o'clock, accompanied by a large number of runners. They did not remain long, but

while they remained there was a lull. As soon as they went, taking their large retinue with them, the work of demolition went on with greater fierceness than ever.

A neighbour kindly permitted Mr. and Mrs. Hartwell to come over the wall into their home with their children and stay for the night. This is worthy of mention, as the man was a native doctor, whose practice was largely among the gentry, and who might be supposed to be averse to the establishment of foreign hospitals in the vicinity of his own home.

Early in the morning, May 29th, while everything was still quiet, Mr. and Mrs. Hartwell and the children returned to their home. Soon the rioters began to gather across the way and continued the work of pillage that had not been completed owing to the darkness. Hastily summoning a chair Mrs. Hartwell and the children went to the home of the two ladies of the Canadian Methodist Woman's Missionary Society—Miss Brackbill and Miss Ford. Mr. Hartwell remained to watch the progress of events. Soon the rioters came in force and began the attack at his gates, so snatching some silver he hastily jumped the wall and returned to the house of the friendly native.

In a few hours the destruction of the newly-erected brick house, together with the school and other buildings, was completed.

At about eight o'clock the rioters appeared at the residence of the ladies, and they, with Mrs. Hartwell and her children, had to get over the wall into a neighbour's house, where they secured chairs to take them to the China Inland Mission. The property of the ladies was looted; everything even to the timbers and flag stones being carried off.

At ten o'clock the rioters came to the American Methodist Mission. The official who had promised pro-

tection had come just before, but he either could not or would not prevent the rioting. Seeing their situation to be critical the missionaries with their wives and children—Rev. Olin and Mrs. Cady, Dr. and Mrs. Canright and their two children, Rev. J. F. and Mrs. Peat and their two children—hastily got over the wall and hid in a friendly neighbour's house until night. They were able through cracks in the house to see the fiendish work being carried on just over the wall. By night when hospital, schools, chapels and residences were all destroyed, they escaped safely to the Yamèn.

At about the same time that the mob appeared at the American mission a large mob also came to the C. I. M. station. By this time a large number of missionaries were gathered there. Summoning chairs, Mr. and Mrs. Cormack, C. I. M., and their child, Mrs. Hartwell and one child, Dr. and Mrs. Stevenson and two children, got safely away to the Yamèn of the Hwa-yang Hsien. The remainder of those who had come, together with Mr. Vale, of the C. I. M., were compelled to climb the wall into a neighbour's house, and by means of a large bribe they secured a hiding place. At night they also got safely to the Yamèn. During the same day all the Roman Catholic property in the city was destroyed. The bishop's residence was quite close to that of the Viceroy's Yamèn, but no help was given by the latter to protect the property. Before midnight of the 29th all the missionaries and children were within the Yamèn of the Hwa-yang Hsien.

While the rioting was in progress on the 29th the following proclamation was put out by one Cheo, a Hunan man and Expectant Taotai, who is the *Chief of Police* for the whole city:—

"At the present time we have obtained clear proof that foreigners deceive and take small children.

You soldiers and people must not be deceived and flurried. When the cases are brought before us we certainly will not be lenient with them."

On the same day, May 29th, the following proclamation was issued from the Yamèn of the Viceroy:—

"I, the Viceroy, have heard that yesterday at the 'Twang-yang' feast, according to the usual custom of the province, crowds of men and women assembled to witness the scattering of fruit; also that foreigners having gone to witness it trouble was caused and the chapels were destroyed. It is certain that evil characters have been stirring up (trouble) in order to steal and rob. In addition to searching clearly into this matter I have also put out a proclamation for your elders', wardens', soldiers' and people's information. You, my good people, should each follow his own vocation, and should you have any grievance you may petition the (officials) of the two districts of Cheng-tu and Hwa-yang, and I will justly decide without any partiality. You may by no means recklessly help forward these (evil men) and get yourself caught in the net. Let them be punished by law; for those who assemble evil characters let there be no leniency. This proclamation is put forth for the information of all."

We may note that no foreigners went out to witness the fruit throwing on the day of the riot. This part of the proclamation is a pure fabrication.

On the morning of the 29th a telegraph message was sent by the missionaries to H. B. M.'s Consul at Chungking, and the operator who had forwarded it was reprimanded severely by the Viceroy for having done so, and enjoined to send no more messages. The Consul having got a message through to Pekin word was received from the Throne on the 30th to "comfort the

foreigners and control the Chinese." The following day the Viceroy issued another proclamation as follows:—

"Whereas a number of evil characters have assembled, scattering evil rumours, I have already memorialized the (Emperor) and you may put them to death without discussing (the matter)."

Another placard also appeared:—

"At the present time, when Japan has usurped Chinese territory, you English, French and Americans have looked on with your hands in your sleeves. If in the (future) you wish to preach your doctrine in China you must drive the Japanese back to their own country; then you will be allowed to preach your Holy Gospel throughout the country without let or hindrance."

In the early morning of June 9th, accompanied by the magistrate to the boats—the gates of the city having been specially opened—the missionaries under a strong escort began their journey to the coast.

During a large part of the time that they were inside the Yamèn the state of affairs outside was by no means quiet. Fears were entertained for some days that the Yamèn would be attacked as was threatened. On one of the Protestant mission compounds the spot was pointed out to the excited crowds, where the foreigners had done their fiendish work of murdering little children. Blood had been daubed on the spot, and this was adduced as proof of the foreigners' guilt. Human bones were brought to the Yamèn and hung up in different parts of the city—obtained, it is said, from pauper graves—to impress the populace with the deadly work that the foreigners had been executing in their midst. Even the soldiers were seen carrying these bones, and heard declaring the guilt of the foreigners; and it was declared that absolute proof

had been obtained of the evil doings of the foreigners on every mission property in the city, Protestant and Roman Catholic alike. Even the magistrate informed the missionaries that a boy had been found in a tin box under the floor of the chapel of the Canadian Mission. He was unable to speak, being under the influence of drugs administered to him. He was able, however, to write a few characters, stating how he had been taken by the foreigner who had put the drug up his nose, causing him to lose power of speech.

The magistrate even invited two of the missionaries in the Yamān to see the boy, which they did. The prefect went farther, and went through a sort of investigation, as though there was a real basis of truth in the affair.

While the rioting was in progress at Cheng-tu Dr. Hart and his party were quietly and quickly nearing their destination, about one hundred and twenty miles south by east of Cheng-tu, in utter ignorance of the troubles taking place behind them, and from which they had barely escaped. Arrived at Kia-ting on the morning of the 30th they found everything perfectly quiet, although there were several thousands of students, civil and military, assembled in the city awaiting the examinations at hand. The day after they arrived, however, the news came down from Cheng-tu of the destruction that had taken place there; and at once the attitude of the students became changed. The question in the tea shops was, "If they can treat the foreigners in such a manner in Cheng-tu, with so many officials residing there, why can we not do it here?" and day by day the situation became more critical. Still the missionaries were loth to believe that any trouble would arise in Kia-ting, as the people had been so uniformly friendly. On Saturday, June 1st, Mr. and Mrs.

Squires, of the C. I. M., even started off into the country on an itinerating tour, thinking there would be no trouble. On the same day several boat loads of men of the baser sort reached the city from Cheng-tu, evidently bent on plunder. Dr. Hart on the same morning, while taking a morning walk, found posted up in large characters on one of the city gates a somewhat enigmatical placard, saying that "the dragon was by no means asleep," and headed "Cheng-tu."

Monday morning Rev. Mr. and Mrs. Viking, A. B. M. U., with their baby and a few effects, took a small boat and went down to Sui fu, leaving Mr. Bearman behind. The writer, Mrs. Endicott and baby also took boat for Chungking, taking with them a considerable sum of money, the deeds of all the mission properties of the Canadian Mission in Cheng-tu and Kia-ting and a few personal effects.

The following morning, June 4th, placards were found posted up in the city stating that on the following day the mission properties in the city were to be destroyed. The officials were notified, and protection was asked, but no attention was paid to the request. The rioters did not wait until the next day, but early in the morning of the 4th large crowds, unarmed, came flocking into the premises of the Canadian mission. Dr. Hart succeeded in inducing them to leave on three successive occasions and got the doors shut, but becoming convinced that trouble was at hand, and also that no protection was to be afforded them by the officials, who up to about two o'clock had not put in appearance he, together with Dr. Hare, quietly stepped down by the back way, the short distance to the river side and got on a small boat. They went down below the city and waited, sending a messenger back inviting the C. I. M. friends—Mr. and Mrs. Ririe and Miss Bridgwater and Mr.

Beaman, A. B. M. U.—to come down quickly. Before these could get away the rioting was in full swing. Mr. Beaman found refuge in his landlord's house while the mob did its work. Mr. and Mrs. Ririe, with their little one and Miss Bridgwater, were escorted to the Yamèn, where they found comfortable quarters.

Mr. Beaman at night was "smuggled" down to the boat; and the three gentlemen, early on the morning of the 5th, went down the river. The destruction of property was not so complete at Kia-ting as at Cheng-tu; plunder seemed the main object.

Mr. and Mrs. Squires, with their child, returned to the city the day after the riot, and barely escaped to the Yamèn with their lives. They were set upon as soon as they reached the shore, and had to run from the crowd who, armed with knives, threatened to kill them.

A day or two after the outbreak at Cheng-tu the Roman Catholic property at Pen Hsien, as well as at other centres, was destroyed. The exact number of places visited by destruction has not yet been accurately found out.

The C. M. S. stations at Quan Hsien, Mien-chou, Chong-ba and Sin-tu were also disturbed, but from accounts received little damage was done, and the missionaries were protected by the officials.

The missionaries of Ya-cheo, Revs. Upcraft, Hill and Openshaw, with Mrs. Hill and little boy and Miss Bliss, all of the A. B. M. U.—tell a similar story to those of Kia-ting in this particular, viz., that there was not the slightest indication of animosity on the part of the people before rioters from Cheng-tu appeared. The officials did their best, and the Taotai issued strict orders to protect the missionaries. Placards were, however, posted, urging the people to rise and drive the foreigners out.

The Taotai agreed with the missionaries' suggestion that they go down the river, as it might be impossible to give adequate protection. He promised them an escort. Intending to leave on the morning of the 6th they were busy packing up some things needful for the journey, when, at about ten o'clock at night of the 5th a mob assembled outside the compound and began throwing stones and tried to force the compound gates. Prompt action on the part of the authorities was sufficient to disperse the mob, and the ring-leaders were arrested.

The soldiers paraded the streets and kept everyone indoors, compelling all lights to be out during the remainder of the night. In the middle of the night, accompanied by the chief officials and with a strong military escort, the missionaries got on a raft which had been secured for them.

During the journey down the river the party had more than one exciting experience: being set upon by soldiers, at one place, who were determined to stop their raft. Farther down the river robbers armed with swords and daggers attempted to board their boat—which by this time they had got in exchange for a raft—but a shot or two from a Winchester fired in the vicinity of the boat of the robbers was a sufficient inducement to them to move off.

At Sui-fu, a strong station of the A. B. M. U. and the C. I. M., the magistrates took very prompt and effective measures to protect the property of the missionaries, even patrolling the streets at the head of their forces. A few attempts were made at rioting, but were soon suppressed. It was thought advisable, as the examinations were at hand, for the missionaries to leave the city, which they did. The missionaries speak in high praise of the alert and vigorous measures of the officials.

Pao-ming-fu, one of the most flourishing of the C. I. M. stations, has been rioted, but the officials took prompt and vigorous action, and so prevented the destruction of the property.

The latest news from Sz-chuan indicates that things are by no means quieted yet. Several less important stations have been visited, and more are threatened, including Chungking, the oldest and strongest mission centre in the province.

It is impossible to escape making reflections on these troubles. There are some interrogations which arise spontaneously in our minds in view of this unexpected and unprecedented series of riots. What was the origin, or *who*; what the reason; what the aim, and how will it be dealt with by the Chinese and foreign Powers?

Institutions built at great cost and sacrifice for the purpose of bringing healing, instruction, light and joy to the people have been cursed and destroyed in a most thorough and ruthless manner; while those who had come with the evangel of "peace upon earth, goodwill toward men," have been publicly declared to be *villainous and murderous wretches*, and hounded from their homes and from the province, because of their assumed guilt.

The history of past riots does not encourage us to hope for much in the way of discovering the real origin of these, but some conclusions are forced upon us in presence of the facts before us.

First. *The highest officials were desirous that a riot should take place.*

The plea of *indifference* cannot be made for them; they would repudiate this themselves.

Either, then, they were friendly or hostile to the foreigner. *They were not friendly.* They had ample power in their hands to quell the riot at its very beginning in

Cheng-tu. There was an abundance of small arms and ammunition in the capital; the large arsenal fitted with expensive foreign machinery having been steadily turning out rifles and cartridges for months. There was a large Manchu garrison in the city under the General of all the provincial Tartar forces. Large camps of soldiers armed with foreign rifles and bayonets were stationed in various parts of the city; three of them but a short distance from the scene of the first outbreak. Had the officials been friendly some of these forces would have been quickly utilized to quell the disturbances.

The action of the infamous Cheo, Chief of Police, in declaring in his proclamation that the officials knew of the guilt of the foreigners is another evidence of the animosity of the officials, also the refusal on the part of several of them to respond to the appeals made to them for help. Again and again during the progress of the riots Yamèn runners and soldiers were seen taking an active part in the work of destruction, a thing they scarcely would have done had they not felt that there was no danger of incurring the disapproval of their masters. And similarly we are led to conclude that the smaller officials would not have dared to refuse help when so much needed had it not been that they felt sure of the attitude of those in highest authority. It seems impossible to escape the conviction, amounting almost to perfect certainty, that the Viceroy is directly responsible for the riots. He is known to be anti-foreign, and in his proclamation of February last he showed himself to be opposed to the Berthemy Convention, by means of which privileges were secured to foreigners in the matter of purchasing property. The people of Sz-chuan have been so uniformly friendly to the missionary that one cannot believe there has been a

sudden revulsion of feeling on their part.

Second. That we have reached what may well be considered a crisis in missionary operations.

There is not a mission station in this empire but is affected by those outrages in the West. All missionary operations are on a less secure basis than they were before the trouble. Unless effective measures are taken to prevent a recurrence of such outbreaks the outlook before those who labour in the interior will be dark indeed.

Third. The time has come for a change of policy on the part of foreign nations. The past policy has had little effect other than to encourage the mandarins in their blind, stubborn and proud opposition to everything foreign. They must be made to feel that they dare not treat a British subject or an American or French citizen in the fashion that they are accustomed to do.

The offenders ought to be brought to trial for their crimes and dealt with according to strict justice. A money compensation for loss of property is not sufficient to meet the demands of the case. The condemnation of the viceroy is worth infinitely more at this juncture than millions of money.

—The following extract, taken from the *North-Western Christian Advocate*, published at Chicago, will be read with much interest by all friends of the Chinese:—

At the recent examinations in the medical department in the University of Michigan the highest standing was accorded to Misses Ida Kahn and Mary Stone, the two Chinese young ladies who came with Miss Howe three years ago to study medicine at Ann Arbor. These ladies will graduate next year, and then return to their country as missionaries.

CHRISTIAN ENDEAVOR CONVENTION.

The Second Annual C. E. Convention was held in Shanghai, June 22nd to 24th, 1895.

The meetings all through were characterized by enthusiasm, earnestness and devotion. In this they were characteristic endeavor meetings.

The first on the programme was Miss White, of Chinkiang, who gave us a brief but happy parabolic address, enforcing the doctrines of charity and unity. She was followed by Miss Katie Hoag, of the same place, who spoke (in mandarin) to the edification of all. It will be noted that nearly all the addresses this year were by natives.

Rev. W. J. Drummond, of Nankin, spoke effectually upon "The Needs of the Native Church, and how C. E. supplies them." Rev. E. H. Thomson presided.

The meeting at 3 o'clock was most encouraging. Rev. Sz Tsing presided, and very satisfactorily indeed. No less than six addresses were made by Chinese endeavorers. This was somewhat of a test meeting to see how our native brethren could manage a large public assemblage, especially where there were timed speeches. The result was all that anyone could wish.

A business meeting was held in the evening, Rev. Y. K. Yen in the chair. Reports of Committees, of the Treasurer and of the General Secretary were received, and officers were elected for the coming year.

The "Endeavor Rally" was held on the Lord's Day, at 3 p.m., in the "Mission Press Chapel;" Rev. G. F. Fitch, presided.

After a few brief addresses reports from the field were received. As the roll of societies was called for representatives from the various societies responded. Applause was evoked by the clear and manly report from a

very young student, a mere child, who from the gallery spoke for his society at South Gate, Shanghai. As the chairman passed down the list bright faces, warm hearts and willing lips responded from Ningpo, Chinkiang, Nankin, Soochow and other places. Surely it was good to be there. It was an auricular and ocular demonstration of the unifying power of the Gospel of Christ.

The English sermon was preached in Union Church by Rev. W. H. Cossam from, "In Him was Life, and the Life was the Light of Men." The sermon was full of power, and all felt the better and stronger for hearing it.

An extra session was convened on Monday morning, as many felt that two days' time was too short. Very earnest united prayer was offered to God for the endueing of His servants with power through the Holy Ghost.

Questions were asked and answered. Even at the close of this meeting friends seemed loth to part. Everyone seemed to feel that God had manifested himself throughout the convention in the spirit of praise and prayer, of unity and zeal which was present.

Rev. E. Box acted as Recording Secretary of the meeting on Saturday evening, and Mr. Li Kia-tsing as Chinese Secretary. It is a pleasure to record that the latter, who was at that meeting elected as Assistant General Secretary for China, has entered upon his work with commendable zeal and diligence.

The following statistics speak for themselves:—

Place.	Societies.	Members.
Amoy	1	34
Canton	14	214
Swatow	1	27
Chefoo	3	36
Shantung	8	154
Foochow	11	431
Chinkiang	3	52
Ningpo	9	163

Nankin	3	82
Pekin	1	47
Shanghai	9	290
Soochow	1	...
	64	1536

Last year there were reported 38 societies and 1079 members.

W. P. BENTLEY,

General Secretary.

A MURDEROUS ASSAULT.

The city of Tung-cho is the scene of one of the worst crimes ever reported from North-China. The satanic malice and fiendish execution of the crime are almost beyond thought.

On Sunday morning, July 7th, Rev. D. Z. Sheffield, who resides outside the south gate, went into the city to attend Church services. On his return, as he entered a road bounded by high embankments, a secluded spot, two men, brothers, armed with murderous weapons, with the design of taking his life, pounced upon him. These men were carpenters employed off and on for years by the Mission in Tung-cho. One was armed with a file sharpened at the point and wielded with two hands and one swung a heavy carpenter's hatchet. Both were strong men; the elder of the two having the reputation of being equal to three men in combat. Dr. Sheffield was totally unprepared for, and unsuspecting of, any attack, and could do but little to ward off the blows that rained down upon him from two maddened men, who were yelling like demons. He called to the several spectators to help him and to save his life, but not a hand was lifted in his defence. He appealed to the men to spare him, knowing that they could have no sufficient reason to attack him with murderous intent, but the blows only came thicker and faster. While giving his attention to the older man with the file, who was trying to gouge

out his eyes, the other man gave Dr. Sheffield a savage blow in the left side, which brought him to the ground. He now thought the end was not far off. He had no strength left, and the miscreants continued to strike him, though prostrate. It now occurred to him to lie quiet as though dead. He succeeded in being so until the villains thought their ghastly work was done. They left him by the roadside apparently dead. Notwithstanding his serious injuries Dr. Sheffield never for one moment lost his consciousness or his presence of mind. As soon as the men had left him he called to the passers-by, of whom he thinks at least thirty heard him, but not one gave heed to his cry. So much for the spirit of human-kindness in a heathen land: however, within 15 minutes after the miscreants had left him the good Samaritan appeared in the person of master workman Ts'ui and five men, who had just heard from a third brother of the ruffians (who had refused to join in the attack) of their felonious purpose, and had followed on as rapidly as possible, arriving, as indicated, about fifteen minutes too late to prevent the assault, but in time to take the wounded man to his home. No foreign aid was at hand, but Ts'ui had the presence of mind to despatch men at once to Peking. A young Chinaman trained by Dr. Ingram, formerly of Tung-cho Hospital, set to work manfully to dress the wounds. Miss Bostwick arrived at Dr. Sheffield's residence just an hour after the assault, and rendered all the assistance in her power.

Thirty-four wounds were counted, thirteen being on the head, five on the right hand and wrist, one terrible gash in the back near the spine, and one deep cut on the side near the heart, and other wounds scattered over the body. The one most to be feared is the

frightful cut in the region of the heart.

The messenger sent to the Methodist Mission, Peking, and the telegram sent by Miss Bostwick to the American Board Mission, arrived at the same time. Mr. Ed. Lowry, Dr. Alvin Howe, a Chinaman with foreign medical training, started immediately.

Mr. Lowry reached Dr. Sheffield's about 9.30 p.m., and Dr. Howe some minutes later. Mr. Ament also reached the compound at about 10 p.m.

The young Chinese assistant had not discovered that the ulna of the left arm was broken, or that the bone of the right thumb near the hand was dislocated, and may need amputation. Dr. Howe worked until 3 o'clock a.m. dressing these wounds, when the patient was allowed to rest, and felt no longer the sting of the needle.

As to the assailants the elder of the two men is without doubt a madman, given over to occasional fits of uncontrollable anger. He has had several attacks of insanity before, when the members of his family and fellow-workmen were afraid of their lives. His anger during this outburst was directed to a harmless and honest mason, who was working with him at the Western Hills on Dr. Sheffield's cottage. Prevented from killing the mason at the Hills the mad carpenter had returned to Tung-cho, vowing vengeance on his family. He sought the help of his two brothers; one refused, and one went with him to execute his hellish purpose. Dr. Sheffield interposed on behalf of the mason and warned the sane brother of the consequences of such acts. This humane attempt to save others has been in part the occasion for these two men to turn their wrath on an inoffensive man, who has been on friendly terms with them for many years.

The city magistrate called promptly at Dr. Sheffield's residence on learning of the assault, and had the murderers brought with him loaded with chains. Dr. Sheffield counselled moderation in dealing with the men, but notwithstanding they were taken to the gateway of the college grounds and severely bamboozed. They are now in prison, and their ultimate fate will depend in part on the severity of the wounds and Dr. Sheffield's decision with regard to them. Such wild beasts certainly should not be left again to go at large.

At present writing Dr. Sheffield is resting quietly under influence of a mild opiate, and it is hoped no new complications will hinder his recovery.

Tung-cho, 8th July, 1895. By W. S. Ament for *Tientsin Times*.

10th — Dr. Sheffield is doing well. The minor wounds are healing nicely, and if no complications set in we hope for a speedy recovery.

Yours,

H. J. BOSTWICK.

Missionary Journal.

BIRTH.

At Shanghai, 26th July, the wife of Rev. W. N. CROZIER, American Presbyterian Mission, of a daughter.

MARRIAGES.

At Si-ngan, on 3rd June, Mr. AXEL HAHNE, to Miss A. H. WATZ, both of the Swedish Mission in China.

At the British Consulate, Shanghai, 1st July, Mr. W. M. CAMERON, American Bible Society, to Miss F. M. GATRELL.

DEATHS.

At Hankow, on July 3rd and 7th respectively, MARY LOUISA and WILLIAM ARTHUR, the beloved children of Mr. and Mrs. A. HY. FAERS, C. I. M., Sui-fu, Sz-ch'uan.

At Shanghai, on July 5th, Miss L. O. AMUNDSEN, of the Scandinavian Alliance Mission.

ARRIVALS.

At Shanghai, on July 17th, Miss E. E. SEARELL, from New Zealand, for the C. I. M.

At Shanghai, 19th July, Mrs. J. H. LAUGHLIN and daughter (returned), of American Presbyterian Mission.

DEPARTURES.

From Shanghai, 6th July, Mrs. LANE, senior, and Mrs. F. H. CHALFANT and two children, of American Presbyterian Mission, for U. S., also Miss SWINNEY, M.D. and Miss BURDICK, S. D. Bapt. Mission, Shanghai, and Mrs. BAILIE and family, American Presby. Mission, for U. S. A.

From Shanghai, on 12th July, Mr. and Mrs. T. D. BEGG, of C. I. M., and one child, for England.

From Shanghai, 16th July, Rev. D. W. NICHOLS, M. E. Mis., Nanking, for U. S. *via* Suez.

From Shanghai, 20th July, Rev. and Mrs. G. E. HARTWELL and family, Canadian Methodist Mission, Cheng-tu, for Canada.

From Shanghai, on 27th July, Mr. A. S. DEVENISH, for Australia, also Dr. D. W. STEVENSON, wife and 3 children, of Canadian Methodist Mission, Cheng-tu, for Canada; Rev. E. BRYANT, of L. M. S., Peking, for England.

